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VOL. 1. FEBRUARY, 1870. NO. 2. THE OHIO see pages 113 - 134 1870 no. 5 Convention Reporter.
PROCEEDINGS OF

Southern Ohio Christian Convention, Page 97

Ohio Dairymen's Association, " 107

Franklin County S. S. Union Convention, " 109

X Ohio Woman's Suffrage Convention, " 101 115

Fairfield County Christian Convention, " 129

FULL TABLE OF CONTENTS ON LAST PAGE OF READING MATTER. (See also page 134) PUBLISHED BY
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Ohio Convention Reporter.Vol. 1.March, 1870.No. 3.- PROCEEDINGS OF THE SOUTHERN OHIOCHRISTIAN CONVENTION.

See page 113 for Convention of 1870, Columbus, Ohio.

A large and interesting District Convention was held in the First Presbyterian Church, Portsmouth, O., January 11th, 12th and 13th, 1870, a report of which we take from the Portsmouth *Tribune*: The Young Men's Christian Association of Portsmouth, after hearing reports from the State Christian Convention, through members of the committee who had attended it, determined to hold a District Christian Convention.

A call was issued, inviting each of the Evangelical churches in the counties of Gallia, Lawrence, Sciota, Adams, Brown, Pike, Vinton, Jackson and Ross, to send its pastor, and at least two laymen, as delegates to this Convention.

The Convention met January 11th, at 7 P.M., and organized by electing Rev. A. G. Byers, Chaplain of the Ohio Penitentiary, temporary chairman, who conducted the opening devotional exercises.

The following permanent officers were subsequently elected: President—Rev. A. G. Byers, of Columbus.

Vice Presidents—Judge S. F. McCoy, of Chillicothe; Judge T. W. Ewart, of Marietta.

Secretaries—J. F. Towell and J. N. Murray, of Portsmouth.

Rev. Dr. Burr, Pastor of All Saints' Protestant Episcopal Church of Portsmouth, then delivered the following

ADDRESS OF WELCOME:

After stating that the Convention had been called in accordance with the plans and objects of the American Christian Commission, and giving in general terms the design of the Commission, he said their present meeting was no small evidence of the wisdom and practicability of this enterprise and its favor in the sight of God. Said he: Here, in Portsmouth, our hearts have been stirred, and our sympathies awakened by what we have seen and heard of the work in other places, and especially where conventions have been held; and we have said, one to another, why not get some of this good influence in operation here? Why not try to make it felt in the regions round about? Why not have a Christian Convention in Portsmouth, and get our brethren in this and neighboring counties to come and pray, and talk, and take counsel with us on this subject?

We thank you, dear brethren, for coming, and we welcome you with all our hearts. We extend to you the hand of Christian love and fellowship. Our hearts, our-homes and hospitalities are open to you. Large numbers of the Christian people of our city—I may go further and say, large numbers of our people generally—are looking to this Convention with deep interest. On their behalf I speak as I am instructed to do, and in their name I beg you to receive an honest and hearty welcome.

We have no fears but that we shall work together in harmony. Those who are one in the Lord will, must of necessity, be one in spirit and purpose. They have one faith, one life, one hope—always, and only *one*. They may differ as to means and modes, but this will not materially affect results. They will all, as Paul enjoins, “Stand fast in one spirit, and with one mind strive together for the faith of the gospel.” *Stand fast and strive together!* Take that for your watchword. Lift it up as your banner. Blazon it on your walls. Engrave it on your hearts. Act it only in your lives.

I verily believe, from indications not to be mistaken, that the day is near when the followers of Christ will stand together and strive together as they never yet have done not at least since the early 98 days of the gospel, when its light went forth as a lamp that burneth and enlighteneth all the nations.

We, of Portsmouth, have been drawn somewhat together in Christian union. We have been trying these many years an experiment of this kind, and though we cannot boast of great things, yet some good has resulted. We have at least learned one or two lessons. We have found out how *good* and how *pleasant* it is for brethren to dwell together in unity. We have demonstrated what Christians are so slow to believe—or rather to realize in practice, that *"in union is strength."* And now we expect to see it manifested more fully and in a larger sphere.

The speaker then exhorted those present to seek for Divine wisdom to guide them in their deliberations, and closed by invoking God's blessings upon the Convention.

This was followed by the

RESPONSE BY REV. A. G. BYERS.

He said every Christian heart must beat in grateful response to the right royal welcome given. He thanked them for the honor thus unexpectedly conferred, and in response to the earnest words and kindly spirit with which they had been greeted, he could only repeat that they felt this to be a royal welcome.

To have been invited to share the well-known social hospitality of the people of Portsmouth and the Christian fellowship of your churches, would have been no ordinary privilege, but you invite us to more than this. We are come, that seeing each other face to face, by taking counsel with each other, and most of all by seeking together our Father's guidance, we may promote the unity of the Christian churches, not only in this city, but throughout this section of our beloved State. To participate in work like this must contribute to the strength and joy of every true child of God.

After thanking the welcomer and the congregations of Portsmouth for their generous and hearty Christian welcome, he invoked the presence of the Holy Spirit to maintain in the hearts and minds of all present the sentiment of the text which had been quoted by Dr. Burr as a motto for the Convention:

"Stand fast in one spirit and with one mind, strive together for the faith of the gospel."

A Committee on Resolutions was appointed by the President, consisting of Rev. J. D. Fry, Rev. J. T. Franklin and Rev. Jas. Holcomb.

The Committee on Arrangements announced the topics for discussion during the Convention.

After briefly addresses by Rev. Dr. Pratt and Rev. A. G. Byers, and prayer, the Convention adjourned to meet at 9 A.M. next day.

SECOND DAY. Wednesday, January 12, 1870.

The Convention met at 9 o'clock, after having spent three-quarters of an hour in the morning prayer meeting, and was opened with singing and prayer by L.A. Allen, of Cincinnati.

A resolution was adopted limiting the opening speech on each topic to twenty minutes, and those that followed to five minutes.

The discussion of the first topic—"The necessity of more earnest Christian effort," was opened by Rev. Jas. Mitchell, of Washington street M. E. Church, Portsmouth.

The necessity of more earnest Christian effort may be argued—

1. From the lukewarm condition of many in our churches, vast injury arises to the souls of men from those that are at ease in Zion.

The weak and timid are hindered in duty, and unbelievers paralyzed in their purposes to seek God. There is a pressing demand that each should go forth in the spirit of the address of welcome on the former evening, as propagandists in the work of the Lord.

Work for all and for each is the arrangement of the Gospel Vineyard.

The necessity further appears from the fact that the masses are sadly in neglect of the means of grace.

Not more than one-third, it is found, in our larger towns and cities, are in the habit of regular attendance upon the worship of God. The probabilities are that the rural districts would not vary much from the foregoing average.

Does not this sad neglect call loudly for Christians to bestir themselves?

The testimony is here and there rendered that for years—two, five, ten, and even twenty and more years—no one has approached those forgetting God, upon their personal salvation.

The word *earnest* should be heeded.

Souls are perishing. Christ's kingdom is straitened. How much need that each believer should be an epistle, known and read of all men. Momentous interests are pending: Personal salvation and the salvation of our fellow beings.

The preaching of the Word should be earnest.

In seasons of revival, the people of God are in earnest; exhibiting actual Concern for the souls of men, breaking down prejudices and enlisting attention to the means of grace.

Rev. W. J. Wright said that Christian ministers and Christian laymen should exercise more Christian effort as they grew older. This Christian experience enables us to know more of the grace of God and the sinner's danger. To bring that knowledge and experience to bear on the community at large, was the pressing necessity of the hour. Christians should *beg sinners for God's sake to be reconciled to God*.

F. W. Frazer, of Franklin Landing, believed the rank and file that compose the grand army of the Living God should go out into the country. They will find more dark places than they imagine our greatest need is more men and women who can preach by their example.

Wm. B. Russel spoke of the great destitution existing two miles west of the canal, extending to the Adams county line. There were in that section of Scio to county 150 square miles with 4,000 people who never heard the Word of God. The Sabbath is desecrated here with drunken carousals.

After a few moments spent in singing and prayer, the second topic was taken up—"What can be done to secure a general attendance of the people on public worship?" Opened by Rev. J. H. Gardner, of Sixth street M. E. Church Portsmouth. After speaking of the duty of the church to bring the world to a saving knowledge of Jesus, he said: Not more than one-half of the members of the church stately wait upon the ministration of the word; not to exceed one-eight attend the midweek seasons of prayer, and not more than one out of every twenty is an earnest, devoted Sabbath School worker. Now to say the least of it, there is a spirit of indifferentism, if not of estrangement of the membership from the Church.

2d. Again: The church is given to worldly mindedness—is conformed to the world. Worldly conformity consists—

1st. In conformity to the fashions of the world.

2d. To amusements of the world.

3d. To a love of the world.

Our Sabbaths are made rather days of *dress parade* than of humble contrition, confession, supplication and thanksgiving to Almighty God. Does some senseless coxcomb of New York, or some dissolute prince of Europe, say to us that this season our pants shall be loose or tight, that our coats shall be long or short, and that our boots must be long-toed or stub-toed, we bow with reverential deference to the dictates of fashion, however costly the service. These things evince conformity to the fashions of the world. Again does the goddess of fashion say to our wives and mothers and sisters and daughters, that their dresses must be long or short, that their bonnets must be large or small, that they must wear chignons or no chignons, and compress their forms into wasp-like shapes, rather than that noble symmetry of mother Eve, whom the Lord gave to Adam for a wife; and they fall as low at her shrine as ever did the devotees of the voluptuous Saturnalia bow at her polluted altars. But some of you smile at this. Now the apostle says: "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) with good works." Such is the utterance of the lips of heaven, and it well becomes us.

2d. The church conforms to the amusements of the world. It is not an uncommon 100 occurrence for professors to visit the ball room, the card table, the billiard saloon, the opera, the circus, and such like wordly amusements. These things evince a conformity to the world in this particular. 3d. The church is given to a love of the world. Look out upon the great business thoroughfares of the world, and Christian men and women are as eager in the race for wealth and distinction as the mere worldling. The Christian goes as far, stays as long, schemes as deeply, and hoards as eagerly as though there were no hereafter, nor treasures to be built up "where moth and rust do not corrupt, and where thieves do not break through nor steal."

3d. There is a latent skepticism in the church of Christ. Who of us believes that God loves the cheerful giver? If we believe it, our faith is dead, for it is without works. Who of us believes that he that giveth to the poor, lendeth to the Lord? Who of us believes that in feeding the hungry, and

clothing the naked, and visiting the sick, we are ministering to Jesus? How hard it is for me to see Jesus in the hungry ones knocking at my back door and asking for a mouthful of bread?

4th. The church being purified and ready for the work; in the first place, neat, comfortable and commodious churches should be erected at all suitable places, and if need be, let there be doors in either side, and in each end, so the masses could not fail of places of ingress, and over these doors let there be inscribed the highest proof that Jesus sent to John of his Messiahship, "and the poor have the gospel preached to them." "Ho! every one that thirsteth come ye to the waters." We should make the masses feel that they have souls to be saved, and that we are working, hopefully working, to accomplish that, the greatest of all objects; and when the multitudes, and especially the poor and the outcast, come to the house of God, let there be no monopoly of pews. A free gospel and free seats should be our motto. I profoundly regret that the tendency of Methodism is to pewed churches, and I greatly rejoice that the Presbyterian church is moving in the direction of free seats. If we would save the masses, we must open wide our church doors, and free all the sitting.

2d. This being done, we should literally obey the injunction and follow the example of Jesus, to go out and earnestly entreat the multitudes to come in. The entire membership should be organized into visiting committees; visit all the families of the city, town or country, every two months at farthest, inviting them to church, praying with them, gathering up the children, and relieving the necessities of the afflicted and indigent so far as possible. By such an arrangement the city of London is now enjoying even in the high church, such an awakening as perhaps London never enjoyed, and were the same work in like manner prosecuted here, the ministry would cease to preach to vacant pews, and the good old days of primitive Christianity would visit the world again.

3d. Having secured the attendance of the masses, you may retain them by observing a little Christian obsequiousness. Let the most learned in the house go, to the most ignorant; let the most opulent go to the most needy, and take them by the hand and say, "Brethren, I am glad to see you here." And you will send a gleam of sunshine into their poor, neglected souls that will light their pathway to the cross, and thence cheer them on their way to glory. Let this Christian obsequiousness be manifested by all the people.

Rev. B. Sickel, Pastor German Evangelical Church, Portsmouth, suggested small districts to be visited by the active membership of the church, going like the apostles, two and two. In this way every family will be reached and invited to the sanctuary.

Capt. Beach, of Chillicothe, thought some churches are like sponges—they absorb all the gospel and give back none of it.

Prof. Mills, of Marietta, heartily concurred in the views advanced by Rev. Mr. Gardner. The seats in the churches should be free and the poor welcomed to every part of the church. Genuine obsequiousness should be manifested towards them. The preaching also must be plain and such as will lead them to the Savior.

Rev. J. D. Fry, of Rome—All members of the church should personally invite 101 people to the sanctuary and to the Sabbath School; they should invite old as well as young, and provide the ways, if necessary, to get them there.

Rev. Dr. Pratt, endorsed the views of Prof. Mills on plain preaching. He intended to change his own style hereafter, and preach nothing but Christ. Throw Christ into your sermons and the people will listen

Mr Williams, of the Infirmary, spoke of the great good accomplished at that institution since the Y.M.C. Association gave it their attention—and referred to the ten pin alleys not far off, where young men were being trained for the penitentiary.

Rev. A. G. Byers —Yes, that is my Church, Bro. Williams. I am ready to receive all such; but my heart bleeds for the children. There are 950 of them in the poor houses of Ohio, subject to all the demoralizing influences of those they come in contact with. We find in these institutions old men, broken down in constitution and hardened in vice and sin. These are no places for the children.

Mr. Wm. Burtenshaw, of Hamden, represented the destitute condition of the congregation to which he is attached. They seldom were permitted to enjoy the ordinances of religion, and begged ministers of his church to visit them. He came to the Convention partly for this object.

He remarked that it must be admitted that oftentimes our devotional meetings are inexpressibly dull and prosy. The reason, he thought, arose from the stereo-typed manner in which they are conducted and the lifelessness shown in all the services.

After singing and prayer, the *Third topic* was announced.

“How can our devotional meetings be made more interesting and profitable?”

Opened by Judge S. F. McCoy, of Chillicothe.

The speaker said there should be variety energy and brevity in all the exercises, avoiding all unnaturalness in the tone or in the manner of those participating in the services. Adopt something

like the following plan if the meetings are conducted by laymen: First, The minister to notify the leader several days in advance of the meeting.

Second. Let the leader choose some portion of the scriptures to be read that may be suggested from the peculiar condition of the church, not to exceed ten or twelve verses (three or four would be better), and become by frequent reading and studying thoroughly imbued with its spirit and meaning, selecting such hymus as will be applicable to the subject. Then go to five or six of his brethren, telling them of the subject, and secure their assistance in filling up the pauses, but not to take part as long as others appear to be interested.

Third. Let the leader have nerve to stop long speeches or prayers, sing frequently, never more than two verses, and let that be done with life, not in a dull, dragging way. The prayers must be short, pointed and direct, not wandering over all the earth.

The longest prayer in the Bible, Solomon's prayer at the dedication of the Temple, did not exceed eight minutes, David's not over five minutes; and that perfect form of prayer, the Lord's prayer, two minutes. But we need preparation of the heart more than preparation of the head. Come from our knees in the closet, with our hearts burning with the fire there kindled, and we will obtain the blessing, and our meetings will be profitable and interesting.

Capt. Beach was sorry that Judge McCoy did not touch upon the subject of women engaging in prayer. He thought God was preparing the minds of women to take position both in the Church and State. No male member had the power to do half as much as a mother in Israel.

Rev. J. D. Fry mentioned the Congregational Church of Oberlin as a model Church, where the young people all worked for God.

Rev. A. G. Byers —Sinners cannot live in Oberlin. Christians visit every family monthly, and there is no peace for sinners until they are converted. The merchants close their stores and, take their clerks to prayer meeting.

Rev. B. Sickel —This shows they have the love of Christ in their hearts.

Rev. D. S. Anderson, of Manchester—A brother he knew always commenced his prayer, "O Lord, without further preliminaries, we ask thy salvation." Let 102 us, like the good brother, overleap preliminaries and ask God to send salvation at once.

After a few other five minute addresses on this topic, the Convention adjourned until 3 o'clock P. M.

AFTERNOON SESSION.

The Convention assembled at 2 o'clock P. M., Judge McCoy in the chair. The devotional exercises were conducted by Rev. E. P. Adams.

The fourth topic was taken up: "What are the best methods for organizing and developing the Christian activity of the entire membership of a Church?"

Rev. James F. Holcomb, of Athens, to whom this topic was assigned, in the absence of Rev. B. E. Bierce, said: To those who are not engaged in some work for God, God himself puts the question, "Why stand ye here all the day idle?" I believe that all the followers of Christ are commissioned to teach the gospel, both at home and abroad. "Go ye into all the world, and preach the gospel to every creature," Jesus says to all of us, not only for the Church collectively, but for Christians individually. "The field is the world." "The world for Christ" should be the watchword of every believer. It is the duty of every one either to go or send a representative, or help to send one to the foreign field. When we can bring the entire membership of our churches into sympathy with the foreign work, we shall find that all our people will be active as missionaries at home. Whatever our talents are, they must be employed for the Master. All can serve the Lord in one capacity or another.

After a few remarks on the subject of prayer meetings, the speaker referred to the Sabbath School as a field in which all can work for the Master. There is work enough for all, and it is easy to organize every church into an army of workers, if only we have a mind to work.

Capt. Beach, of Chillicothe, said: It strikes me that there is a great deal of means wasted in the church. It is an expensive luxury to worship God after the manner of the present day. In our two Presbyterian churches in the city of Chillicothe, some five or six thousand dollars have been expended in church decoration, and yet one-third of the pews are empty. With this money I could take and establish three missions and supply them with the ministrations of the gospel. There is no trouble in filling such churches. I would have each person contribute something toward its support, if only twenty-five cents. The poor will then attend, and having paid according to their ability, will be benefitted.

D. Patton said that each Christian should feel that he is a part of the family of man—that his own brothers and sisters are going to eternal damnation, and that it is his duty to save them.

T. N. Davis, of Ironton, said there was a battle to be fought against vice in all its forms. Christians should be forced from their downy beds. Let the minister send out his people two and two to labor for Christ anywhere and everywhere. In this way the world would be brought to the Savior.

Rev. Philip Tolliver, of the African M. E. Church of Portsmouth, being invited by the chair to take part in the discussion, said he had been much edified by the remarks that had been made. The work of the soul is a momentous work; it pertains to eternity. There must be personal preparation, and personal consecration, then the work of the Lord will revive the masses.

After singing and prayer the question drawer was opened and thirty minutes devoted to this exercise.

The Committee on Resolutions, through Rev. J. T. Franklin, reported the following, which were unanimously adopted:

Whereas, Opposition to the cause of our most holy religion is at the present time specially earnest and determined; therefore, it is

Resolved, First—That the necessity of more earnest Christian effort is very great. It behooves Christians to stand fast and strive together. We feel our responsibility as Christians in this matter, and will henceforth, by God's gracious help, strive more faithfully to fulfill it. And,

Whereas, Great numbers of people everywhere do not attend upon the means of grace; and,

Whereas, The reasons for this neglect of God's ordinances are, or may be, easily ascertained,

Resolved, Second—That we use, and urge our fellow Christians to use, the utmost endeavors to remove these various hindrances and that we then extend the most hearty invitation to all to come with us to the house of God and to Christ, and thus compel them to enter the kingdom.

Resolved, Third—That in order that devotional meetings may become more interesting and profitable, we recommend short and appropriate scripture lessons for opening and short singing, 103 speaking and prayer during their continuance, that we recommend that the sisters, take an active part; that their reports be made of the progress of Zion, and prayers be asked for unconverted friends, and that the young be trained with special reference to these meetings. [Signed] Rev. J. D. Fry, Rev. J. T. Franklin, Rev. Jas. F. Holcomb, *Committee*.

The convention spent thirty minutes in prayer, and at 4 o'clock adjourned to the Washington street M. E. Church to attend the Mass Meeting of the children.

EVENING SESSION. THE BIBLE QUESTION.

The Convention again assembled at 7 o'clock, an immense congregation filling the entire body of the church. After the opening services, which were conducted by Rev. W. J. Wright, of Pomeroy, the *sixth Topic* was announced—"How can the personal and social study of God's Word be increased?—in connection with the reading of the Bible in our public schools?" Rev. J. W. B. Clark, of the Baptist Church, Portsmouth, was the first speaker. He said: The tendency of the Christian church to-day is not toward increasing thoroughness in the study of divine truth. The distinguishing characteristic of the age, in all departments of life, is not contemplation and study, but practical application. The only species of piety which no form of heresy can undermine is that which is grounded in a thorough knowledge of divine truth. And it behooves the clergy to inquire whether the ancient practice of expounding the scripture, verse by verse, to the whole congregation, is not too much neglected.

The speaker then dwelt at some length upon the three following facts, drawn from a year's personal experience: First—Though a congregation seldom appreciates expository preaching at first, a taste for it is very rapidly developed if the exercise is continued.

Second—By practice, the minister improves in the art of preaching this kind of sermons. It is a mistake to suppose that because we have learned to handle a subject-sermon skillfully, we can expound a lengthy passage with equal skill. Many men commence the exercise, and because the first sermon fails, give it up.

Third—One expository sermon, one subject-sermon, and Sabbath School afford a delightful variety of Sabbath exercises for both the pastor and congregation.

On the second branch of the question, the speaker said: It is conceded by some that the reading of the Bible in the schools violates the American doctrine of religious liberty. But it never was the intention of that doctrine that the State should respect every sentiment that took the form of a religious conviction. Does the State get its ideas of any other morality? The fact is, through the whole fabric of the American Government there is an implied recognition of the moral teachings of God's Word, but no respect for any so-called religious practices which subvert those moral teachings. Religious freedom is freedom to worship God in any manner we choose, *provided we keep within the*

bounds of decency and morality. All that was ever, intended by the doctrine was non-interference by the Government between the various sects of christendom.

The spirit of the doctrine is non sectarianism. But this new demand is made in the interest of the most offensive sectarianism. It is a demand that the State *shall* interfere to the prejudice of morality in general, to the injury of the innumerable religious bodies that are in harmony with the Bible, and in harmony with the fundamental principles of the Government; and all for the aggrandizement of a single sect, that is afraid of the Bible, and *never* was in sympathy with American institutions.

And if the Bible in the schools is such a violation of the law of religious freedom, is it not a little singular that so few have ever felt oppressed by it? All the sects of christendom but one are satisfied with the Bible in the schools. Most of the irreligious world are satisfied. Many who profess to disbelieve it are satisfied, knowing that even if all a lie, it does more for the blessing of the race than all the truth philosophy ever discovered. Many Catholics themselves are satisfied with it, and *will* send their children to the public schools. And that is just the point at which the priestly conscience feels oppressed. It is there that the children get the scales knocked off their eyes. On the broad principles of free intelligence, free thought, free religion, we have become the freest and happiest people of the world. Popery itself enjoys 104 liberties here it does not enjoy in the land of its birth. And not it demands that the glorious institutions whose blessings it has come here to reap, shall be subverted, and that the darkness of the fourteenth century shall take their place.

Rev. W. J. Wright remarked that there were some Protestant papers—Protestant only in name—that claim that the Popish conscience must be respected; but I claim that the Protestant conscience must be respected. The warfare of Romanists is not so much against the Bible as against our common schools. The *Tablet* says, let the public schools go to the devil—where they came from. If we yield in this instance where will they stop?

Capt. Beach said: It is not the Bible that is in danger; God will take care of that. It is our system of education for the masses that is endangered. Intelligence is the safeguard of our institutions, and of society. If my neighbor's children are not educated mine will suffer. We must stand by our public schools.

Rev. Dr. Pratt —Two conditions are necessary to the success of Roman Catholicism in any country: ignorance of the people, and despotism in the Government. Keep out ignorance and promote virtue, and I will not fear Romanism.

Rev. J. W. B. Clark —In the House of Refuge in Rochester, N. Y., I found that of those coming from so called Christian families, seventy-nine per cent. of the inmates were Romanists, and twenty-one

per cent. from all others. The Romish children were thoroughly posted on their Church doctrines, but utterly ignorant of the vital truths of religion. Let us think twice before we give Romanism the education of our youth.

Rev. J. D. Fry —The Bible is not held in sufficient estimation by the Christian world. No book strengthens the intellect as this does, and a more general acquaintance with it is the great necessity of the hour. The ancient languages should all be learned from the Bible rather than from heathen authors.

Rev. Dr. Burr said he heartily commended the practice adopted in some families during family worship of having each child read a few verses, and allow sufficient time to hear any questions that may be propounded. This will excite a spirit of inquiry and prove interesting.

Rev. A. G. Byers seconded Dr. Burr's suggestion as eminently useful and perfectly practical.

He also said he had taken pains to ascertain what churches the convicts in the Penitentiary had ever attended. The great majority were Romanists.

Judge Ewart —Thought that God has his own plans for increasing the devotion of his people. Hence this question of excluding the Bible from our schools is permitted by God to wake up a more intense interest in the study of his word. Would it not be inconsistent in us to teach our children Bible truths at home, and then send them to a school from which we have consented to have that Bible excluded?

Rev. Jas. Mitchell, Rev. J. H. Gardner, Rev. D. S. Anderson, Rev. E. P. Adams, and others, offered remarks upon this question.

The Convention then adjourned until 9 A. M. Thursday.

The Convention again assembled, Rev. A. G. Byers in the Chair. After devotional exercises, the fifth topic was taken up: "How can the unity of Christ's followers be better manifested in the world?"

This topic had been assigned to Rev. Dr. Howard, but in his absence Rev. J. D. Fry opened the discussion.

He would say, by avoiding a spirit of proselytism. In the past there has been too much of it in the church and the world has noticed it. Again: by not speaking disparagingly of each other, or their manner of laboring for the conversion of sinners. Let each church work as it thinks best for the advancement of God's kingdom. Let us rejoice that they thus labor for the prosperity of Zion. We

should regard ourselves as comprising the great army of the Lord, and glad when one wing has triumphed over the common enemy.

Rev. J. H. Young, Prof. Mills, Rev. Jas. Mitchell, Mr. Joseph Riggs and Rev. Dr. Burr gave, from personal experience, a number of illustrations showing the blessed results of Christian unity, and proving that one great cause of the lack 105 of this unity was, that Christians of different denominations did not know each other enough and also from magnifying their denominational differences.

After a half hour spent in prayer, the question drawer was again opened.

At the close of this exercise the eight topic was taken up: "How can we secure a better observance of the Sabbath?"

This was opened in an able and interesting address by Rev. Dr. Pratt.

We regret that want of space precludes as giving the remarks on this and succeeding topics.

The Convention closed with a large and enthusiastic evening meeting.

Pickaway County Christian Convention.

Held in Circleville, Ohio, on January 11th, 12th and 13th.

The Convention met pursuant to call at the First Presbyterian Church, on Tuesday, January 11th, at 7 P. M., and organized by electing Rev. J. H. Dickson, of Circleville, temporary Chairman, and Rev. W. S. Snodgrass, of Lancaster, temporary Secretary.

After the opening devotional exercises, the following persons were appointed a committee on permanent organization, viz. Rev. H. K. Foster, W. M. Drum, W. B. Marfield, J. E. Driesback and J. Loughry.

An introductory address was delivered by Mr. A. McCrea, of Circleville.

The Convention then took up the first item on the programme, namely: "The religious condition of the several Churches."

The Revs. Carpenter, of Washington, Snodgrass, of Lancaster, MacMillan, of Circleville, and Prof. D. E. Beach, of Marietta, reported upon the religious condition of their several Churches.

The Committee on permanent organization submitted the following report: For President—Rev. George Carpenter, of Washington C. H.

Of Vice Presidents—Mr. G. H. Fickardt, of Circleville; Mr. Wm. Rector, of Circleville; Rev. J. Hill, of Circleville.

Business Committee—Mr. W. M. Drum, Rev. E. O. Simpson, Rev. J. H. Dickson, of Circleville.

Finance Committee—Mr. Wm. Marfield, Mr. L. S. Peters, of Circleville.

On motion, this report was accepted and adopted.

The Convention sung the hymn, "I will sing for Jesus," followed by prayer, by the Rev. H. K. Foster.

The Business Committee then made their report of a programme for Wednesday morning. The committee recommended that twenty minutes be allowed for the opening speech in the discussions, and five minutes for those that followed.

Messrs. Fickardt and Jones, of Circleville, and L. H. Olds, of Lancaster, delivered short addresses. Rev. Simpson, of Circleville, as a member of the Business Committee, urged all to be present at 9 o'clock in the morning. The Convention then took a recess until 9 o'clock Wednesday morning. Prayer and benediction by the President.

SECOND DAY.

Convention met at 9 A. M.

After spending an hour in devotional exercises, the first topic "How can the unity of Christ's followers be better manifested to the world?"

Was opened by Mr. Otis Ballard, of Circleville. The discussion was continued by the Revs. Foster and Dickson, of Circleville, and the Revs. Miller, of Tarlton, Acton, of West Rushville, and Rev. W. W. McKinney, of Kingston.

After the discussion, the Convention spent half an hour in devotional exercises, and then took a recess until 2 o'clock.

AFTERNOON SESSION.

Convention met at 2 P. M., and spent half an hour in devotional exercises.

The second topic was then taken up: "What shall be done to secure a more general attendance of the people, especially the poor, upon public worship?"

The discussion was opened by Rev. J. H. Acton, and participated in by Revs. Foster, Simpson, Hoisington, of Circleville, McClintock, of Darbyville, McKinney, of Kingston, and Mr. T. Orpwood, of Yellow Bud.

The question drawer was then opened, and after some time spent in answering the various questions propounded, the Business Committee reported a programme for the next session, when the Convention adjourned until 7 P. M.

106

EVENING SESSION.

Convention met at 7 o'clock.

After a half hour spent in devotional exercises, the third topic was considered: "How can woman's talent be best employed in the Church?"

The discussion was opened by Rev. W. MacMillan, of Circleville, followed by the Revs. Foster, Simpson, Hill, Hoisington, and Messrs. A. McCrea, J. A. Lutz, of Circleville, and Revs. Acton and McClintock.

After some time spent in miscellaneous business, a half hour was again occupied in prayer and singing, after which the Convention adjourned till 9 o'clock on Thursday morning. Benediction by Rev. W. W. McKinney.

THIRD DAY.

The Convention re-assembled at 9 A. M. A half hour was devoted to singing and prayer, followed by a discussion on the fourth topic: "How can be the personal and social study of God's word be increased?"

The discussion was opened by Rev. E. O. Simpson.

On motion, Rev. W. W. McKinney, Rev. McClintock and L. H. Olds were appointed to draft resolutions expensive of the sentiment of the Convention in regard to the exclusion of the Bible from our public schools.

Discussion continued by Revs. McKinney, Acton, Dickson, Miller, McClintock, Hoisington, and Messrs. Lutz, Peters and Olds.

The Business Committee reported a programme for the next session, and the exercises of the forenoon concluded with another half hour spent in devotional exercises.

AFTERNOON SESSION.

The Convention re-assembled at 2 P. M. After the usual devotional exercises, the fifth topic was considered: "What are the obstacles in the way of a revival of religion in our midst, and how may they be overcome?"

Discussion opened by Rev. H. R. Hoisington, who was followed by Revs. Foster, Snodgrass, Miller, McClintock, and by Messrs. Fickardt and Doddridge. The following paper was then presented and unanimously adopted:

Whereas efforts are being made in different parts of our land to exclude the Bible from our public schools, on the ground that it is sectarian in its character; therefore we, the representatives of the Evangelical Churches of Pickaway county and vicinity, in a Christian Convention, take this occasion to briefly express our sentiments upon the subject in the following resolutions:

Resolved, That we regard the Bible as in no sense sectarian, but as solely the Word of God, given by his inspiration as a rule of faith and practice to all men of this and every land, and in every age.

Resolved, That ours is not a Godless nation, but rests, as Washington said, on intelligence, morality and religion, and hence the Bible is necessary to its preservation and glory.

Resolved, That we call upon all who love it, who seek their country's good and who desire to honor God, to stand by the Bible as the palladium of our liberties, as the hope of the race, and as the glory of our nationality, and to do all in their power to retain it in our public schools.

W. W. McKinney, } W. H. McClintock, } Committee. L. H. Olds. }

A committee was appointed to draft resolutions expressive of the feeling of the Convention in regard to the different topics discussed. After a half hour spent in devotional exercises, the Convention took a recess until 7 o'clock P. M.

SEVEN O'CLOCK P. M.—THURSDAY.

Convention met, the President in the chair. After a voluntary upon the organ, the congregation united in singing the hymn, "Blest be the tie that binds," after which prayer was offered by the President.

Addresses followed by Rev. J. H. Dickson, Rev. Thomas Hill, George H. Fickardt and A. McCrea, urging christians to a more thorough consecration to the Master's service. A vote of thanks was then tendered to the officers of the Convention, to the singers and to the families of the city who had so kindly entertained visiting members. Earnest appeals to the unconverted were made by Rev. Snodgrass, J. C. Doddridge, Sr., Revs. MacMillan and McClintock. Then came the farewell address by Rev. H. K. Foster, and the reply of Rev. George Carpenter.

The following resolutions were presented by the Committee and adopted:

Resolved, That we separate with more elevated views of Christian unity and will labor more earnestly to manifest it to the world about us, that the unbelieving and the sinners may be convinced, that our testimony is one as to Christ's great salvation.

Resolved, That we will with the zeal of God's house work to fill up his empty courts with attenders on the public ordinances, and crowd his gates with praise.

Resolved, That as to that already recognized power of female talent, we shall endeavor to order 107 and direct it so that it will be in our churches an influence and a beauty, to the promotion of God's name and the salvation of souls.

Resolved, That we will use all means to extend the personal and social reading to God's word, as an agent in our hands for personal and social piety.

Resolved, That as to all known obstacles to a revival of God's work, we will with a more observant and diligent hand take away all such stones of offense and watch for the growth of grace in our hounds.

Resolved, That as to the resolutions adopted on the question of the Bible by this Convention, we will all stand up for the use of the word of God for all its ends, and in all places where it may enlighten save young and old.

W. MacMillan, } A. McCrea, } Committee. W. H. McClintock, }

It was further resolved that other counties be recommended to hold similar Conventions; also that the newspapers of the city be requested to publish the entire proceedings, after which the Convention adjourned with singing the hymn, "All hail the power of Jesus name," and the apostolic benediction by Rev. Wm. MacMillan.

OHIO DAIRYMEN'S ASSOCIATION.

The annual Convention of this Association met at Wellington, O., on the 26th of January, at 2 P. M.

The first discussion was on the subject of "Floating Curds and Tainted Milk."

Mr. C. W. Horr opened the discussion. He attributed milk to filthiness, using substantially the same arguments on this subject as those given in his address on the "Process and Profits of Dairying" at the State Agricultural Convention, a full report of which was given in the February number of the Convention Reporter.

Mr. Budlong, of Geauga, thought if the animal heat was removed from the milk before it was taken to the factory another great cause of tainted milk would be overcome.

Mr. Carter, of Lake, on the delivery of milk once a day, said his patrons had a milk cooler, which they use. The milk is brought once a day in the morning, and he has since had no trouble with floating curds and tainted milk. He had no luck with night cheese; it is always bad, like Sunday cheese.

Messrs. Baker, of Michigan, Budlong, of Geauga, Welton, of Summit, L. D. King, of Huron, and Bartlett, of Geauga, concurred with the above speaker in advocating the delivery of the milk once a day, advising that a system of cooling the milk at night should be adopted.

It was inquired how much more cheese could be made from unskimmed milk than from milk which had lost its cream.

Mr. Bartlett answered, that in 1863 he tried an experiment with a factory of eight hundred cows, to determine the relative profits of milk skimmed in pans, in the cans, or left unskimmed. The result was, that skimmed in the pans he obtained 105 pounds of cheese to 100 gallons of milk; skimmed in the cans 115 pounds of cheese to 100 gallons of milk; unskimmed 136 pounds of cheese of 100 gallons of milk.

SECOND DAY.

The Committee on Nominations reported the following list of officers for the ensuing year: President—Asa Bartlett, of Lake county. Vice Presidents—A. W. Carter, of Lake county; H. M. Vietts, of Lorain; A. Burrows, of Chatauqua county, N. Y.; S. Wilbur, of Erie; J. Budlong, of Geauga; C. B. Chamberlin, of Medina; L. D. Badger, of Ashtabula; O. Burrows, of Portage; L. D. King, of Huron; Mr. Hubbell, of Cuyahogo; M. D. Call, of Summit, Secretary and Treasurer—A. C. Houghton, of Lorain.

Hon. Norton Townsend made a lengthy address on the causes and prevention of abortion in cows.

Mr. L. F. Mellen, of Cleveland, a delegate from the Cleveland Sabbath Association, read an interesting address, presenting the views of said Association on the subject of "Sabbath Cheese-making."

A discussion on the subject ensued. Dr. Townsend being called upon, presented his views. He did not wish to discuss the question, but had no hesitation expressing his views, especially as he found himself to some extent in sympathy with the gentlemen on both sides. Said he: "With the gentleman from Cleveland I am entirely in sympathy, so far as the uses to which he would put the Christian Sunday are concerned. He is an earnest Sunday school worker, and equally earnest in every good word and work. With the gentleman from Geauga I am to some extent in sympathy, so far as I heard and understood his views of the Jewish Sabbath. This question can hardly be settled by an appeal to Scripture, without first settling the nature of inspiration. If inspiration was objective, the question may be settled by an appeal to proof-texts; but if inspiration was subjective, as perhaps many here, with Dr. Stowe, believe, then an appeal to the words of even inspired men will not necessarily determine the matter. But we may, I think, waive the theological question. Are we not

all agreed that the well-being of society, mentally, socially and morally, requires the observance of the Christian Sunday as a day of rest from labor, and a day devoted to social and religious culture? Are we not all agreed that it is necessary for us to save, for ourselves, for our families and for the community, as much of the elevating and purifying influences of the Sunday as possible? The tendency to animalism and materialism is strong enough in us all, and in society about us. We are directly interested, then, in making the most of the Sunday and its beneficent influences. The pulpit, the Sunday school and the social conference are agencies that cannot safely be dispensed with. The legislation of the State, which prohibits servile labor on the Sunday, and pursuits only which may be claimed to be works of necessity or mercy, does not depend solely on the Books of Moses, but on the observation and sober judgment of all good citizens. Murder is declared a crime because it is plainly destructive of the interest of society. So of theft and other crimes. If the same good judgment of our citizens has led them to the conviction that the Sunday is necessary for society, they need no other foundation for what is called Sunday legislation than such a conviction. So, then, may we not say that Sunday cheese making in factories should be continued, if by that means many families may be relieved of Sunday labor? or that it should be abandoned, if by any other means more of the Sunday can be saved?"

C. H. Horr, of Lorain, then offered the following resolution: *Resolved* , That as the manufacture of cheese cannot be avoided on Sunday without serious loss, it is warranted, as a work of necessarily, both by human and divine law.

Mr. Horr spoke in favor of the resolution. He did not consider cheese making on the Sabbath a violation of that day, as it is plainly justified by necessity. No divine law forbids our so doing. On the other hand, it is rendered necessary by the great law of economy which God has given us. Man should properly use his blessings. We have no more right to waste the products of our dairies than the grain of our fields. If it is right to perform some labor to save a part of the milk, it is right to perform more to save the whole of it. Why does not the milk cease to flow on the Sabbath day, or why should we not milk it on the ground? What can be done by large dairies with the milk of Saturday evening and Sunday? In his factory, a loss of one hundred dollars a Sabbath during the summer months would be entailed by not using the milk on that day the same as others. The full value of the milk cannot otherwise be saved in warm weather. If it be wrong to thus save it, it is wrong to set in pans. If it is justified in one case, it is justified in both. If wrong, the factory proprietors would be the last to wish to incur the penalties of wrong doing in a future world for the small profits their patrons are willing they should make in this. But no divine law forbids us. People have ceased to consider the Sabbath a surely divine institution. The intelligence and enlightened reason of the country now look upon the Bible as a light and a guide, but not as an infallible law to supersede the use of our reason. By our cheese making on the Sabbath, none of our hands are

deprived of the privilege of attending religious services, at least some part of the day. They can seek the Lord in their closets, as commanded in the Scriptures, and at all times enjoy communion with His Holy Spirit, which pervades the universe.

Mr. Darling, of Summit county, described his plan of using Sunday's milk, and contended that there was no waste. He asked that Mr. Horr's resolution be amended so as to strike out all after the word "resolved."

The Association then adjourned until two o'clock.

AFTERNOON SESSION.

President Bartlett moved that the thanks of the Association be tendered to E. S. Flint, Superintendent of the Cleveland, Columbus and Cincinnati Railroad, for granting return passes to the members. He also read the following resolution, which was carried unanimously: *Resolved*, That as producers and shippers of cheese, by which our principal railways realize a large per centage of their profits, we are of the opinion that return passes should be granted to those who pass over said roads to attend these meetings, and that we will discriminate in favor of those roads that extend to us such courtesies.

109

Mr. Darling called the attention of the Association to his amendment to Mr. Horr's resolution, and Mr. Horr stated that the Amendment was out of order. Mr. Darling then wished to introduce a new resolution on this subject. Mr. Horr objected that this first resolution was yet undisposed of. He was anxious for a square expression of the opinion of the association, and he would insist that his resolution should be disposed of.

A motion was made and lost to lay Mr. Horr's resolution on the table.

The President made some remarks in favor of the resolution.

The question was then put, the members rising and standing while being counted. Sixty-five votes were cast in favor of the resolution, and sixty against it.

Mr. Chamberlain then read the following resolution, which was also carried: *Resolved*, That this Association recognizes, as far as is practicable, the propriety of dairymen keeping the Sabbath's milk

over, and taking it to the factory on Monday morning, and thus securing the benefits of the Sabbath to themselves, their superintendents, and the operatives of the factories.

L. C. Chamberlain, of Medina, read an essay on "Rennet, its Preservation, Preparation and Effect in Cheese-Making."

Mr. Carter, of Lake, and Asa Bartlett, of Geauga, made some remarks upon the subject.

The thanks of the Association were tendered to the citizens of Wellington for providing them with a free hall, and also for warming and lighting the same, and for the generous hospitality displayed in entertaining members of the Association.

The following was also unanimously adopted: *Resolved*, That as this has been by far the largest and most interesting meeting of the Association, the next annual meeting of the Ohio Dairymen's Association shall be again held at Wellington, on the fourth Wednesday of January, 1871.

After a vote of thanks to the President for the able manner in which he discharged his duties, the Convention adjourned.

FRANKLIN COUNTY SUNDAY SCHOOL UNION CONVENTION, Held at Groveport, O., January 28, 1870.

The Convention was called to order by President Harrington, at 10 a.m. A few minutes were spent in devotional exercise.

FIRST TOPIC.

"How may the conversion of Sunday school scholars be secured?"

The discussion was opened by Dr. Trimble. The first thing with the view to the conversion of scholars should be the conversion of the teacher. He would not take the ground that those who are unconverted should never be employed in the Sunday school as teachers. We may be so circumstanced that we cannot supply the demand out of converted material.

In the second place, he would demand that the converted teacher be every Sabbath at the head of his or her class. Regular attention to the work of instruction is important.

Third: The teacher should seek to educate the heart as well as the intellect; to bring the truths of God's Word home to the hearts of those taught.

His fourth would be to carry in the mind and heart the design of the instruction, and associate with it prayer to God for each individual member of the class.

His fifth would be to associate with this the home effort for the education of the children. The Sunday school is not intended to relieve parents from the obligations God has imposed upon them, to instruct their children in the fear of the Lord. He feared many parents relieve themselves of this duty, in part at any rate, because they have the assistance of Sunday school teachers, who are interested in the spiritual welfare of their children.

Rev. Mr. Tidball, of Columbus, thought the next thing of importance would be for the teachers to labor privately with the scholars. Certain things, which perhaps ought not to be said publicly in the class, might be said when visiting the scholar or inviting him to your room.

Rev. Mr. Rexford, Universalist church, Columbus, said: "I believe the teacher should be a converted man. When I say a converted man I do not mean one who merely talks of conversion, I believe there is an influence that goes out from the heart of the good man or woman of more value to any child than any words that can be uttered. We all know of men, to look into whose faces is a blessing. I would give more to some men to come into the town or city where I live, and have them walk through the streets, if they did not say a word, than I would give a great many men to enter 110 that town and preach. I believe, where men are thoroughly imbued with the spirit of the Lord Jesus Christ, children will feel that influence, and by it come to live a religious life. It is difficult for a child to receive abstract truth. The child will have such an idea of spiritual religion as its teacher gives to it by his example. Those teachers who feel that spirit of genial love will cause the heart of the child to open, as the bud will open under the influence of sunlight and rain. We know that the sun never speaks to the earth, to tell it to come forth in its beauty, or to the bud to throw out its leaves; yet they do this. I feel that it is difficult to get the right kind of teachers. Children come to Sabbath school, their hearts open to these better influences, but they go home without being benefitted much. The influence of many of the teachers is like that of the chilling autumn or freezing winter upon the beautiful, green, tender vegetation of earth. Then, again, the good effect of the teaching and example of the teacher it is often weakened, under the gloomy influence of so many homes. The children should feel a perpetual influence that will quicken that received in the Sabbath school. I am impressed that converted, consecrated teachers are the great essential wants of the Sabbath school in the conversation and salvation of the scholars.

Dr. Hunt said it seemed to him that we had not faith enough in the conversation of children. There was a time when the disciples of the Lord Jesus Christ were commanded by him not to forbid little children to come to him. He apprehended that command was applicable to us in the present day.

We seem to feel that our teaching is *prospective*. We teach the children religious truths *now*, so that may become good when they grow up, and do not teach them as though we wished them really to think we wanted them to give their hearts to Jesus *now*. If we would talk to children as though we believed they could be converted children, with all their childish ways and thoughts, we would see more converted children than we do.

Rev. Dr. Byers said he was once considerably perplexed about the subject of receiving little children into church fellowship. An incident occurred which completely satisfied him on this point. He was called to see a minister's wife who was approaching death, and who desired very much that he should preach her funeral. After selecting the text, she told him to say nothing to her praise in the funeral sermon, but to ascribe everything to God's grace. He told the dying woman that he would like to know something about her christian experience, when she replied, "If there is anything special in my experience, it is that, when a little child, God converted my soul, and I have been converted ever since."

B. J. Loomis related an incident of a boy to whom he was recently talking on the subject of religion. He found that the boy belonged to one of the Sabbath schools in the city, and asked him who his teacher was. He mentioned her name, and added, "She's a mighty good teacher, too." Said the speaker, "I thought the teacher that had impressed the heart of that boy with that belief *was* 'a mighty good teacher, too.'" I happened to know the teacher, and know that the boy was right. It was because, in his estimation, he had a good teacher that he thought there was something mighty good in religion. The speaker then dwelt at some length on the example of silent influence.

Mr. Helpman, of Winchester, said he entered into the work of the Sabbath school an unconverted man at the age of thirty-seven. After trying a while to teach a class, he felt that he was not qualified to teach the doctrines of the Lord Jesus Christ. He sought God in the pardon of his sins, became a converted man, and then felt better qualified to fill the important place of the Sabbath school teacher. He believed that S. S. teachers should be converted persons. He would not say we should never employ the unconverted. He thought children could not be converted too early. As soon as they are old enough to sin they are old enough to repent and become religious.

Rev. Mr. Tidball, who had been previously requested by the President to prepare a resolution expressive of the views of the Convention on this topic, read the following:

Resolved, That in order to secure the conversion of Sabbath school scholars, the following things are desirable: That the teachers be devoted christians; that they be always in their places; that they should labor to reach and cultivate the heart; that they be earnest in prayer for the conversion of their scholars, and that this be backed by faithful parental instruction at home.

Mr. Wm. Mitchell, Superintendent of the Public Schools of Columbus, then delivered an interesting lecture on Jerusalem, illustrating his remarks by maps and charts.

AFTERNOON SESSION.

The Convention re-assembled at 1:30 P.M. After the opening exercises, Col. Harrington announced that the next discussion would be upon the question of

THE BIBLE IN THE COMMON SCHOOLS.

He thought the responsibility rested upon the people of God, for the fact that a public man should, get up and introduce a bill in the Legislature of Ohio, to exclude the Bible from our public schools. He feared it was an indication that there is a laxity on the part of christians in regard to the word of God.

Capt. Wm. Mitchell opened the discussion. He said for years there has been a growing hostility against reading the Bible in the public schools and anything that looks like religious instruction. This spirit of hostility had been carried to a greater extent in some States than others. It had been the main cause of the division of the school fund in New York. After referring to the action of the School Board in Cincinnati, and the fact that a member of the Legislature from that city had introduced a bill to exclude the Bible from the public schools, he remarked that the enemies of the Bible think that the opposition to their demands is dying out; "and," said he, "well they may." We are not here to judge any man's conscientious convictions; but when a leading religious paper, one, perhaps, having a wider circulation than any other in this country, shall publish a series of articles from a Doctor of Divinity, advocating the exclusion of the Bible from our public schools, it is no wonder that the friends of that measure think it about time to strike in that direction. Are we as professed christians prepared to take this step? Have we nothing to fear from it? The plea is made that we should lay aside our preferences in this matter, because of the conscientious scruples of those who do not want their children to hear the Bible read in the schools. But how far is public interest to yield to individual consciences? He contended that there was a proper limit in this matter of conscience.

Suppose that Hindoos should find a home in this asylum for all nations, and when a man would die, his widow, as a matter of conscience, should ascend the funeral pile to burn herself with his dead body, should we sit by and see that act carried out?

Rev. I. Crook said christian principle is a power the weight of which it is scarcely possible to measure, but there was a growing conviction in his mind that there was something back of principle upon which this whole battle, with every other battle for the cause of Christ, must be fought. He illustrated this point by referring to the success of the Methodist church. He believed its triumphs have been determined by its altar of prayer: Its unity has been found in the fact of its insisting upon the regeneration of the heart. He believed the same to be true of other churches. The regenerating grace of God, through the divine spirit, is the Savior that must save the country from this kind of infidelity. That is the first grand wing of the army of triumph. The other, the kind of work they had assembled to consider, that of bringing children to Jesus. He did not believe that the Lord intended to save the country by a battle of ideas or principles, but by a battle that shall secure the conversion and sanctification of men.

Rev. Mr. Osborn did not think the Catholics cared anything about this question of putting Bibles out of the schools, only so far as it subserves another matter. Their object in the negative form in which they are now working, is to call to their aid the infidelity of the country with the purpose, finally, of having the Catholic religion taught in all the schools of America. He attributed the success the Catholics have had in New York to the influence lent them in carrying out their plans by a few men in high position, who are professedly connected with the Christian faith, and who profess to love the Bible. Political aspirants have also played into the hands of Catholicism. He hoped the presentation of this' bill in the Legislature would awaken christian men to their duty. He would give nothing for the liberty of America, and all we hold dear, without the Bible. The love of the Bible was imbedded in the hearts of the christian fathers and mothers of this nation, and it is imbedded in the hearts of their children. If the influence now being exerted shall cause any injury to our children it will continue only for the time being, for we will go to God with this case. The people of this nation will bow to their God, and the God of Israel will vindicate his cause, and will not suffer his word to be trampled under foot.

B. J. Loomis thought the object of the bill was to have the Legislature of Ohio proclaim that the Protestant religion of the State is sectarian, and that the teaching of the Bible is sectarian. The Catholic church proclaims herself as *the* church, and denounces all others as sectarian. He thought, Protestants had failed to stand up for the Bible as they should. We do not rally around it and believe in it, and carry out its teachings as we should.

Rev. Tidball was not so sanguine as some in the belief that the Bible would not eventually be excluded from our schools. He had no fears that infidelity could exclude it, but if it is done at all he feared *it will be because God's own people will be so divided as to cause it to be done*. He feared this, because we find that one of the most popular ministers of the gospel in this nation—Henry Ward Beecher—is ready to throw the Bible out of the common schools; because we find the most popular christian journal in this country, or we might say in the world, advocating the same thing, because we find prominent ministers and doctors of divinity in various denominations in our cities advocating it. This government is built upon the Bible; it is built upon the Protestant religion, and if we give up the Bible and Protestant religion we give up the government. He was not in favor of holding on to the Bible in our common schools merely as christians. He would do what he could in the Sabbath school, on the street, in the church and everywhere else, but would not give up the Bible; never in the world. (Cries of “Amen”.) What makes Holland differ from Austria? What makes Scotland differ from Ireland? What makes this nation what it is, but the scriptures? And you take away the Bible—take Protestantism away from the people, and the government goes under. Let us tolerate infidelity; let us tolerate Catholicism, but let us not dig the foundations out from under us.

Rev. Mr. Rexford thought the Catholics did not fear the influence of the Bible in the schools, but they fear the common school system of our country. They knew they are losing large numbers of their children through the influence of the public schools. He feared the ultimate object was the division of the school fund. He believed that should be resisted to the last, because when that goes one of the most important hopes of our country is gone.

Rev. D. Horlocker thought the importance of this matter did not exist so much in the mere excluding the Bible from our schools as the *principle* involved. He would rather that his right hand would forget its cunning, and his tongue cleave to the roof of this mouth, than to be the man who introduced that bill into the Ohio Legislature, or raise his voice in favor of excluding the Bible from our common schools. Yet he believed what had been done in this matter would result in good to the nation. He believed many loved their Bibles more to-day in consequence of the agitation of this subject, and that it was read much more than it would have been.

Wesley Chapel, Columbus, was chosen as the place for the next meeting.

Rev. I. Crook delivered an interesting lecture upon the subject of Mount Sinai.

Rev. J. M. Trimble, having been previously appointed to draft a resolution expressive of the views of the Convention in regard to the Bible in our common schools, offered the following, which was adopted:

Resolved, That this Convention deems the presence and use of the Bible in all our schools a necessity to the education of our children, that they may be prepared to render unto Cæ the things that are Cæsar's, and unto God the things that are God's. [Applause.] g

The Convention then adjourned.

113

OHIO WOMAN SUFFRAGE CONVENTION.

Held at Columbus, Ohio, February 10th and 11th, 1870.

This Convention was held under the auspices of the Ohio Woman Suffrage Association, organized September 16th, 1869.

President, Mrs. H.M. Tracey Cutler, Cleveland.

Vice President, Mrs. M.V. Longley, Cincinnati.

Recording Secretary, Mrs.—C. Graham, of Cincinnati.

Corresponding Secretary, Mrs. M.M. Cole, of Sidney.

Treasurer, L.H. Crall, of Cincinnati.

Warden, J.B. Quinby, of Cincinnati.

Executive Committee, A. J. Boyer Dayton; Elias Longley, Cincinnati; Mrs. M.K. Merrick, Cleveland; Rebecca S. Rice, Yellow Springs; Mrs. R.A.S. Janney, Columbus, Mrs. E.D. Stewart, Springfield; Dr. T.W. Organ, Urbana.

The Convention assembled at the Opera House, Thursday, February 10th, at ten A. M., and was called to order by Mrs. H. M. Tracy Cutler, President of the Ohio Woman Suffrage Association.

After prayer by Rev. G.W. Phillips of Columbus, Mrs. Cutler stated the objects of the Convention, as follows:

MRS. CUTLER'S REMARKS.

As has been announced, the object of this Convention is to take into consideration the legal relations which women at present sustain to the State of Ohio. There are some other matters concerning the operations of our movement which will also be considered but our great object in coming together at this time is to consider the resolutions which have already been introduced into the Legislature of this State, looking to the elevation of women to the relation of full citizenship. There have been decisions recently in the United States which recognize woman as legally a citizen. Doubtless a great many women have lived to more than half the average life of humanity without knowing that they had not been related to the State in such a manner as to be fully counted citizens; and yet it is only within the last few years that the decisions of the courts have recognized woman as fully a citizen, and that recognition has not been so full as to give her a complete guarantee for her rights. So far as laws are concerned, woman stands still in the same relation with infants, idiots, paupers and criminals. We have bid farewell to a large class of those who once ranked with us. We can no longer say that we are ranked with the slave or even with the negro. The Fifteenth Amendment, which has been carried so recently in this State, is supposed to settle that question forever; and now we are anxious to follow up that large body of people who have been recently made citizens, and ourselves be fully recognized as citizens of the United States. We are now here to urge upon the Legislature our earnest solicitation that this question may be fully considered. We especially desire that there may be no complications—that there may be no party intrigues, but that this question may rest upon its own merits. The question now before us; Shall the word *sex* be stricken from the statute books, and shall woman, as she has hitherto been held to equal accountability for crime, now also have an equal guarantee that her rights shall be fairly represented in the Government? A meeting was called last September at Cincinnati. There a State organization was formed, and those who earnestly desired the prosecution of this object associated themselves together for the purpose of carrying forward this work in this State. It is well known at most of you that associations exist in various States of the Union for this same object; that last November a Convention was called in Cleveland, forming an American Womans' Suffrage Association, having for its object the securing of the right of suffrage to all of the women of the United States—this either through the passage of an amendment to the Constitution of the United States or by the direct action of the various States, through their Legislature. We know that this reform can be affected in either of these ways; but as our Legislature has moved in this matter, we are very desirous that Ohio shall take a leading position. We already know that one territory has, in advance of all others, given the right of suffrage to women. The Governor of the State of Vermont has also recommended to citizens of that State the change of their Constitution so as to allow women to be citizens. They contemplate voting upon this question in May next.

All over the world we find a simultaneous movement in this work; not only 114 in the political, but religious world, the great question that humanity is now asking is, what is there for woman's hand

to do; what is there for her heart to engage in; what is there for her brain to plan? For the world is beginning to recognize that it cannot afford to lose so much of the very best material that God has ever given to it. They recognize that woman's mind is becoming restless; that if she cannot do good, she will do evil; if she has not high and noble pursuits, she will waste her time on the frivolities of life, fashion and extravagance, and even upon vice; and so we feel that in order to give her the noblest incentives to the development of her powers, she must take her place in the movement, ranking in the State as she does in the family, taking her place by the side of man, his equal, an aid and helper. It is significant of the movement at the present day, that in one of the very largest churches in the United States, they have substituted for the word "obey" in the marriage covenant, the words, "mutually agree." So we believe that the State should substitute for the subjection of woman her mutual relation to man in all that is common to their interests.

Mrs. Cutler then read the call for the Convention.

Mr. G. T. Stewart said: "The call contemplates two objects—one has general reference to the question of suffrage; the other has particular reference to the connecting of the association with a national organization. I think that the latter belongs properly to the delegates who are here from the county associations, and the disposition of the other belongs to the Convention at large. This, as I understand, is a convention invited under the auspices of this association of the friends of the movement, for the purpose of presenting it before the public and before the Legislature. I don't see any necessity in the organization of the Convention to appoint an enrolling committee. It is sufficient that the auxiliary societies shall report the names of their representatives to the Secretary. Friends of the cause are invited to take part in the deliberations of the Convention."

Mr. Stewart moved that a Committee on Resolutions and a Business Committee of seven each, be appointed by the chair to report to this Convention. The motion was passed.

On motion of Mrs. Longley, Mrs. E. T. Crain, of Dayton, was appointed Secretary *pro tem*.

The President announced the following Committee on Business: Mr. G. T. Stewart, of Norwalk; Mrs. Janney, of Columbus; Mrs. Graham, of Cincinnati; Miss Rebecca Dean, of Jefferson, Ashtabula county; Mrs. M. M. Cole, of Sidney; Mr. A. J. Boyer, of Dayton, and Rev. Mr. Gorman, of Columbus.

The President then called for Rev. Geo. W. Phillips, who was expected to speak on the *religious aspect of the woman suffrage movement*; but Mr. Phillips not appearing, Mrs. Cutler proceeded as follows:

ADDRESS OF MRS. CUTLER.

Regarding this movement as having its origin in christianity, from the beginning I have taken a very different position from many who have advocated this question. Many have advocated it from humanitarian views, and have argued it as other political measures. They have said the rights of all human beings were the same; that inasmuch as we are all endowed with life, all have a natural desire for liberty; that we all claim a right to pursue our own happiness without infringement; that all men necessarily have a common guarantee for the enjoyment of rights. And it has seemed to me from that stand-point it was impossible to deny to woman an equal guarantee with man. But we were met in the outset with the customs of ages; and you know, according to common law, any custom which for a long time had remained inviolate, was regarded as in effect law, and we had to begin first with those prejudices which were most closely interwoven with the every-day life of the people.

WOMAN'S RIGHTS AND CHRISTIANITY.

First of all came the religious sentiment. When I attended the first convention that was held of any magnitude in the State of Ohio, eighteen or nineteen years ago, the convention which was held, as I now recollect, in the summer of 1851, at Akron, Ohio, our opponents almost entirely were ministers of the orthodox denominations. They were shocked with the idea that women should appear before a public audience, and venture to assert that they were human beings and had human rights. They were told that St. Paul insisted that we should not appear in public, and should stay at 115 home and learn of our husbands at home, and were not to come before the world and make ourselves in any way conspicuous. We regarded this as a relic of Orientalism. Whatever St. Paul said in reference to this we regarded as having been said to a people just emerging from the darkness of Oriental life. There we know women had been secluded, for it was necessary in their mode of life. A large harem could not be very well maintained unless there was some seclusion. We know our great prophet now at Salt Lake, removed again and again until he thought he had found a spot so isolated that civilization could not reach him, and he could establish a grand harem there. But steam, which enables people to go to distant places with great speed, was instrumental in establishing railroad communication even with Salt Lake, so that we now find the system of this modern prophet tottering to its foundation. Christianity is a great innovator; and let me say, no system ever introduced into the world is so great an innovator as christianity; and it was prophesied of it, that it should turn and overturn until He should come whose right it is to reign; or, perhaps, a more correct translation would be, until the right should reign. So christianity came as an innovator, overturning and removing the dead past, brushing out of the way that which is false, and establishing the kingdom on one sure foundation, the brotherhood of man and the fatherhood of God. Christ claimed to be the Elder Brother of humanity. He recognized what an overthrowing there would be when He said,

"I come not to bring peace, but a sword." Even families were to be divided—the mother-in-law was to rise up against the daughter-in-law, and the father against the son, and it was to set all things at variance which were not one with God. In the outset of this movement, it seems to me the great mistake those clergymen made—who were so very zealous for the truth—was, that they did not recognize the essentially innovating principles of christianity, nor that other most essential principle of christianity, that it *individualizes* every human soul; that it divests no one of right, but enfranchises all, and holds all to the strictest and highest responsibility.

At the outset I took my position as a christian. I said I claimed my rights as a citizen of the world—as a citizen of the United States, because I claimed to be a citizen of the heavenly kingdom which was established on earth; that inasmuch as Christ had died for all He had redeemed all; [voice, "thank God"] that the relation of woman hitherto had been similar to her relation under the law. She was held, according to the old Jewish law, in subjection, but even the letter of the law did not put woman in subjection. It was only the tradition which Christ denounced, for when you take the ten commandments there is no discrimination. "The soul that sinneth it shall die;" if you obey, you shall live. It does not say man or woman, but the law is universal; it included both sexes. So recognizing these truths, I said, governments when they come to be just, when they come to be conformed to the principles of christianity, must include all equally. So if a man coming into this governmental relation claims from his fellow-men a pledge that he shall not be unduly oppressed, that a law shall be made equal for men in high places and men in low places, how shall he complain if his sister asks also the same pledges?

Now, our government sustains about the same relation to the true government as the Jewish church sustained to the true church at the coming of Christ—a sort of mongrel system funded on principles that were right, but holding to traditions that were wrong. So it has been my principle to claim this right as belonging to individuals; and as we have these rights from the God who created us, we must have a guarantee from society that our rights shall be regarded.

THE QUESTION LEGALLY CONSIDERED.

It has been thought that those who asked this right were discontented women, who, not satisfied in their homes, were going about to see what they could do to dissatisfy those in other homes. But I am glad to say that those who are most heartily in favor of these principles are those whose domestic relations are most in accordance with christian principles. Those who have received, perhaps, the highest and best education; those who have not known oppression or degradation themselves, but because they have not known them, are able to look upon those who have been

less favored. It is not a question of individual wrong—it is a question of general wrong; a question involving the relation of one-half of the world to the other half. When our government was formed, what was its purport? To be a government of justice. Did it at once secure this object? Let us look at the constitutions of the various States of the Union, and at the laws that were made after the adoption of those constitutions. I have very carefully read and re-read the constitutions of the States as they existed before the rebellion, and ascertained that in almost every one, with the exception of a few which came in after the great heresy had begun to be established, that slavery was a divine institution, the declaration in their bill of rights was, that all persons were created equal, and endowed with inalienable rights; and yet the rights of a very large portion of the people were altogether denied. It was said, they had no rights white men were bound to respect. But the people so long held in subjection had rights which the power of the universe did respect; and the governing classes were to together, warring to destroy each other, until, like the Egyptian king of old, they were ready to let these people go free. So we see our government has been gradually brought up to a practical recognition of what is acknowledged theoretically so long ago.

It is almost a hundred years since our government was established, and yet until the last year there has been no recognition of the political rights of woman in any State of the Union. Wyoming Territory, like an eagle's nest among the rocky fastness of the West, was the first to recognize the true relation of woman to the government; and so now we have what law always wants—a precedent. The church has taken some steps in this direction. I see a convention has been called to decide whether women shall be allowed to enter the ministry in the Methodist church, and the question is raised, whether they shall be ordained as ministers.

WOMAN IN THE PROFESSIONS.

Years ago, a couple of women at Oberlin insisted on their rights to be ordained ministers of the gospel. Though Oberlin did not admit that right, they went elsewhere and received ordinations. That was a precedent. Now we know there are ladies who are acting as ministers of the gospel, and with a very success, too. Lawyers among women were unknown in the past. Now we find a few who are approaching the legal profession. So we see that they are making inroads in this direction, and it is said they are doing a good work. We know the medical profession has been largely invaded. Something over three hundred ladies have graduated in the medical profession, and we know that they are succeeding admirably in that direction.

WOMAN AND THE CHURCH.

But the general movement in the church is one I have noticed with a good deal of interest. I shall say but little on this point now, but hope it may be more fully considered again. You know that christian association have been formed among women, and that their work has been largely successful, and that ancient order of deaconesses has been revived, and now ministers, who quoted St. Paul to the streets, to keep them still, have as much trouble to get them to talk. [Laughter.] They are found that the light of the church has gone out with silencing the lips of the women. Some times ministers tell us their prayer meetings are almost a total failure because women take so little part in them. A few women are now beginning to act and speak; but so long as they are told that it is contrary to the teaching of that wise Apostle they will take but little part. The Bible must be newly interpreted to meet the wants of the present day, and our laws must be newly arranged to meet the present demands. We read in general law that where it says man it include woman. I said twenty years ago that that was the understanding.

RECENT PROGRESS.

A few are beginning to say we will take the Constitutions of the different States and stand by them, and if we fall we will carry it up to the Supreme Courts, and they will not dare to deny women their rights. I have looked over the Constitution of Ohio in this respect, and believe a very good argument could be made on that ground; and I believe if legislation falls, that the court will ultimately give woman her relation to the government. Because just as soon as you convince law that it means something broader than it has been interpreted, there will be a constant widening of the Constitution, broadening down from precedent to precedent. So we feel that in any case our cause is full of hope. If you want to see what is going on in the old world, go to Russia and at St. Petersburg, which for so many years has been bound up in frosts so that it was scarcely expected a progressive idea could be worked out, and yet John Stuart Mill's work on woman is called for, and has been translated into their language, and is now being read by the court circles in Russia, and is reaching down among the common folks. Russia, who a few years ago emancipated her serfs, will, perhaps, before we are ready as a people, emancipate her women. In Russia, woman's right to home and children is such that the only she can be deprived of that is to issue a commission of lunacy or outlawry. But in other cases she is the guardian of her children and the mistress of the home that shelters them. Thus, you see, Russia in this respect is in advance of our civilization, which gives the children to the father, the home to the father, and can shut the children away from the mother, and give her no claim to their society or any pecuniary interest that may regard them.

WOMAN UNDER THE COMMON LAW.

We have so far outgrown this old common law that we hardly recognize it practically while both husband and wife live. It is only when the husband is taken away and the wife is left in widowhood that the law insists upon the appraisement and division of the estate. If you would cast a burlesque on the law making system of the United States, gather together the statutes that existed twenty years ago in reference to the settlement of the estates and the provision for widows and orphans. I don't think any humorist has ever produced and published to the world anything that seemed so ridiculous as these laws. For instance, the provisions for the wife and children after the death of the husband: In some States the widow was allowed to occupy the house forty days after his death, undisturbed. At the expiration of that time there must be an appraisement of all the personal property, and she might be allowed to retain for her and the use of the family, if she had children, a sufficient number of beds, one cook stove, one table, six chairs, six plates, six knives and forks. Some States gave twelve plates and other only six. [Laughter.] Whether the family consisted of six or twelve persons, the provision of the law remained the same. It is true, probably, that judges sometimes stretched their consciences a good deal and set off to the widow really more than the law allowed; but it was so unjust, giving one-third of the real estate and one-third of the personal property, reserving to the man, however, the right to dispose of his personal property before death. He could give away every dollar if he chose, and leave his wife without any personal property. Again, the personal property must be exhausted before the real estate could be touched. No man thought in his sober senses what wrong was being done. The fact is, the women of this country have borne laws that are far more oppressive than those our fathers rebelled against. They battled against taxation without representation. She has no right to be tried by a jury of her peer. A woman who has committed a crime must be tried by men. Who has not witnessed trials before justices that would make one's cheeks burn with shame for humanity that a father could permit such testimony as is often taken in the presence of women and men? These things have not been thought of really until within the last few years, since we began to agitate this subject. Now, when we come up at this time, public sentiment is strongly in our favor. We claim the right for ourselves that others have, so that there shall not be only good laws for men and bad laws for women; no taking children from the mother because the father can do it in spite of her remonstrance; no taxation without representation, but when we shall have a voice as much as men have in the administration of the government, not taking any authority from man, but simply adding our own to the great sum of human interest. I think there has been a difficulty. Men think sometimes if we had the majority we would want to control them. Gentlemen, that is not our purpose. We think we have a strong sense of justice and a hatred of oppression, and would not exercise the right to tyrannize over you. Perhaps

it is those who are held in subjection most that are most likely to avail themselves of the chance to exercise power over their oppressors when the opportunity present itself. It might have been the case with women aa century ago, but our cause has so grown in favor that we do not feel ourselves so tyrannically ruled over as formerly, and we think you may feel yourselves safe on that ground.

EQUAL RIGHTS FOR ALL.

Governments have proved in a great measure failures. The world is asking what is to come. The great question is: "Is there a government now upon the face of the earth that can stand for a century? American men, fresh and vigorous in the youth of this great country, say, "Yes, look at our government; it is strong enough to stand against the power of the world." They say the last war has settled the question in regard to our strength. Yet you ask the intelligent people of the old world and they will say, "The American government is but an experiment. You are taking into it a great mass of ignorance and degradation, and that ignorance and degradation will be your overthrow; it is a sort of moral pestilence you are taking in, and the question is, 'Can't it overcome these great evil?'" And they are looking with the deepest interest to our institutions and questioning their stability. I recollect being in this city ten years ago. We brought before the Legislature petitions for changes in the laws. They promised us good laws. The laws were, perhaps, somewhat amended, and somewhat not amended. There was a little fraud in the matter, if I am rightly informed. I have thought it was always well to look after the men who make the laws. I know that the law was not what it was promised to be. We were here the very day that Georgia declared herself no longer a member of the Confederacy. I recollect saying to the intelligent audience that gathered together that evening that this government could not stand unless all its principles were squared by the Declaration of Independence; that these States were tottering out of the Union like an unsubstantial building; that the Declaration of Independence, 118 which declared the rights of all equal, and insisted on an equal guarantee of all, was really the only foundation on which our government could safely rest; and so I have believed that the only sure foundation for our government is in making the laws one and the same for the son and the daughter; that where you give protection to one you shall give it to the other, so that the equal interests of all shall be maintained. A great many are saying now that they go for restricting the franchise. Very intelligent men say it is their opinion that we have got more voters now than we ought to have, and favor less voters rather than doubling the vote. They say we have just admitted a large number to vote who do not know how to write their names, and they are for a qualification somewhat different. What would you have, gentlemen? Would you have intelligence made the basis of the right of suffrage? It will be well if you can tell us how much intelligence is necessary to enable a man to walk up to the ballot box and deposit his vote. Whatever standard of

intelligence you require for men, we are ready to-day to meet it for woman, and I believe we shall be able to poll as large a vote as you will. [Applause.]

Mr. Stewart moved that a committee of three be appointed to make arrangements for the evening meeting. Carried.

The chair appointed Dr. Coulter, of Columbus, G. T. Stewart, of Norwalk, and Mrs. Janney, of Columbus.

The committee reported these suggestions: First in order—the opening of the meeting this afternoon; and the considerations submitted, or proposed to be submitted, for referring to the people of Ohio an amendments to the Constitution striking out the word *male* from the article on suffrage.

It is understood that the amendment now before the Legislature will be read. A resolution or bill has been submitted in the Legislature, and any one who has any proposition he or she desires to submit, can read it.

Convention adjourned till 2 o'clock p.m.

AFTERNOON SESSION.

The Convention was called to order at 2 o'clock p.m., a very large and intelligent audience present.

The President announced the following committee on Resolutions: Mrs. M. V. Longley, of Cincinnati, Mr. G. T. Stewart, of Norwalk, Dr. Organ, of Urbana, Miss Rebecca S. Rice, of Yellow Springs, Mrs. Janney, of Columbus, Mrs. Stewart, of Springfield, and A. J. Boyer.

The President announced the resignation of the permanent Secretary, and appointed A. J. Boyer temporary Secretary.

The proceedings of the last meeting at Cleveland were read and approved.

The report of the Executive committee was read by the Secretary. This reports the work of the year, and the progress made in the cause. On motion of Mrs. Cole the report was accepted.

At the time of the last report there were local associations at Cincinnati, Dayton, Toledo, Springfield, Yellow Springs, Xenia, Cadiz and Troy. Since that time societies have been organized at Cleveland,

Ashtabula, Willoughby, Jefferson, Painesville, Norwalk, Elyria, Tontogany, Mastersville, Northfield and Marysville.

On motion of Mr. Stewart, it was resolved that all resolutions be presented in writing and referred to the committee on Resolutions.

The President stated that any person present might present resolutions to the committee, and if thought proper, they would be brought before the Convention for discussion. She continued: We are aware that many persons meet with objections in regard to this movement which could be easily answered if these objections were brought forward. Perhaps things that seem to us as trivial now were once considered very grave.—We want to consider anything relating to this subject in fairness.

Mr. G. T. Stewart, chairman of the Business committee, reported the following order of business: 1st. The reading and consideration of propositions submitted, or proposed to be submitted, to the Legislature for referring to the people of Ohio an amendment to the Constitution, striking out the word *male* from the article on suffrage.

2nd. The appointment of a committee of seven members to present the amendment, as approved by the Convention, to the Legislature.

3rd. The report of the committee on Resolutions. The report of the committee on Resolutions will cover the whole field of reform in behalf of women, but the particular branch to which our attention is called in this Convention, and to which 119 its deliberations will be mainly directed, will be the enlargement of the suffrage. I propose the following resolution: *Resolved*, by the Woman Suffrage Convention, That we respectfully request the General Assembly of this State, now in session, to take the proper action for submitting to the electors of the State, for their approval or rejection, at the next election, an amendment to the State Constitution, striking out the word *male* from, and inserting the words *or she* after the word *he*, in the first section of the fifth article defining the qualifications of an elector, which will be for the interest of all the people of the State.

Article fifth of the Constitution reads as follows: "Every white male citizen of the United States of the age of twenty-one years, who shall have been a resident of the State one year next preceding the election, and of the county, township or ward in which he resides, shall have the qualifications of an elector and be entitled to vote at all elections."

The amendment will strike out the word *male* and insert the words "or she." The proposition I have made, is to strike out and insert. A proposition is before the Legislature, which has just been placed in my hands, introduced into the House of Representatives and now pending before that body, in

this form: "JOINT RESOLUTION. *Resolved by the General Assembly of the State of Ohio*, (three-fifths of the members elected to each house agreeing thereto), that it is hereby proposed to the electors of this State to vote at the annual October election in the year A. D. 1871, upon the approval or rejection of the following amendment as a substitute for the first section of the fifth article of the Constitution of the State of Ohio, to wit: Every white citizen (male and female) of the United States, of the age of twenty-one years, who shall have been a resident of the State one year next preceding the election, and of the county, township or ward in which said citizen resides, such time as may be provided by law, shall have all the qualification an elector and be entitled to vote at all elections."

The objection which I see to this form of the resolution is, that it provides for a substitution. The amendment suggested in my proposition is, simply to strike out and insert. It comes to the one point we seek to reach, to strike out the disqualification on account of sex. This, however, while striking out the disqualification on account of sex, affirms a disqualification on account of color, which already, by the voice of the nation, by the vote of two-thirds of the Congress of the United States submitted to the States, and three-fourths of the States voting upon it, has already been incorporated in the Constitution of the United States, declaring that there shall be no distinction in the right of suffrage on account of race, color or previous condition of servitude. That constitutional amendment is above our State Constitution, and its effect is to leave the State Constitution as if the word white was not there. It could have no legal effect—it could have effect. We don't wish the old issue forced upon us in any form. There can no longer be a question in the minds of the people, that the Fifteenth Amendment is anchored in the Constitution of the U.S., and when it has been finally declared to be a part of the Constitution, I have no doubt this Legislature will submit an amendment to the people of this State next year, to strike out the word white. This proposition we now submit to the Legislature is timely. We don't expect to ask precipitate action on the part of the Legislature. We come here in Convention, and respectfully submit it to the General Assembly, asking their consideration of it, and then in due season to submit it to a vote of the people. I don't propose to make the opening argument, but only to explain the measure.

The resolution was laid on the table to be taken up at any time.

Mrs. M. V. Longley, of Cincinnati, then addressed the Convention, in substance as follows:

MRS. LONGLEY'S SPEECH.

Mrs. President, Gentlemen and Ladies: The women of America have not lived in a republican government, and heard it extolled from their earliest girlhood without having become infused with much of the love that animates American men. It is true, the present custom which excludes them

from the ballot-box prevents them from having the universal interest in and love for our institutions which men have. The tendency is to dwarf the intellect and prevents a cultivation of the breadth of thought and noble philanthropy which is not exhausted in the home circle, but goes abroad and considers the necessities and desires the welfare of the whole human family; and if women are narrow-minded—if their thoughts and desires do not extend beyond the latest fashion and neighborhood gossip, it is not to be wondered at when we consider their position in society. If we wish people to be worthy of consideration, we must treat them as though they were so. What is women's experience? Do they find themselves treated as though they were of any importance in the universe? If they read authors on civil liberty, 120 self-government and kindred subjects, they soon see that those are subjects of no importance to them, as they are entirely left out of consideration. Women know that they form no integral part of the institutions of this country, and obey persons whom they know to be no more than themselves, simply because they are clothed with authority. If women open a text book of law, almost the first thing they read is that females have no political capacities whatever. They have no direct voice in the administration of the government. But by reading a little further they learn that they enjoy this exemption from political privileges in common with the idiot, the insane, the criminal and the negro; and if the Fifteenth Amendment is a success, as I hope it will be, they will be deprived of the company of the latter. [Laughter.] Thus they find themselves ignored; and although some may adopt the theory that they are mere ciphers in the government, yet women in the United States do occupy themselves with thoughts, worthy or unworthy. They do not interest themselves with political affairs, and, as a matter of course, they are not satisfied with the position they occupy. The late war did much towards giving women this desire for equal political advantages with men. They could not take the interest in the government they then did without becoming attached to it, and desiring to co-operate in its affairs, that they might feel that it was truly a government of their own choosing. Thus they can't have daily intercourse with men without feeling that the right of the ballot is a right worth suffering much for; simply for the power it gives, and the recognition of them as responsible beings, whose desires and opinions are worthy of consideration; and because the ballot, being the great educator, will do much to draw women from fashion and frivolity to subjects more worthy of them, and in that way prepare them to perform their duties better to their children during those years, when it is important that their instruction should be of the very best character.

But it is not worth while to stop to give reasons why women should desire to exercise the right of suffrage. Whatever causes make it necessary or desirable for men, make it necessary and desirable for women. If self-government is necessary as a guarantee for man's protection, it is necessary as a guarantee for woman's protection. If, as Beber says, self-government trains the mind and nourishes the character for liberty and dependence on law; if it educates for freedom, cultivates civil dignity and all its partakers, and teaches us to regard the rights of others, gives a consciousness of freedom,

rights and corresponding obligations, such as none other dees, for the sake of humanity let us have it in all its purity, with all its advantages, and with all as partakers. Do not have an excluded, disfranchised class, who obey persons clothed with authority without their participation or consent. It is not just, and certainly it is not in accordance with the principles of our government. "We, the people, &c., do ordain and establish this constitution." I know it is sometimes said that, "we, the people," as used in the Constitution, does not include womer, and should not be taken literally. This, however, must be a mistake. If the words "person," "people" and "citizen" do not include women in those clauses which refer to qualifications for office and eligibility to office, they do not include women in those paragraphs which refer to the protection of person and property, the assessment and collection of taxes, and the arrest and punishment for crime, in which there would be no protection for women's property, and no authority to make laws for the collection of taxes and penalties for the violation of laws.

A lady friend, determined to know the exact definition of woman, referred to Webster's Unabridged Dictionary. Imagine her surprise and indignation to find that the word was not defined at all. "What," said she, "is it possible that woman is not of sufficient importance to be defined in an unabridged dictionary?" It was suggested that, perhaps, she would find a definition of woman under the word man. She did so, and was delighted to find that the word man includes woman, and does not refer to sex; and although a man is not a woman, a woman is a man. [Laughter and applause.]

A woman in Iowa was lately elected to the office of County Superintendent of Public Schools. The case was brought before the Attorney General of that Sate, who decided that there was no provision in the law preventing women from holding that office. Timothy Walker, in his lecture on "Husband and Wife," says: "To say that the laws which regulate these relations are of the highest practical importance, is to assert a truism. The whole relation is a slavish one. When compared even with the civil law, I don't hesitate to say that the law of husband and wife, as gathered from the books, is a disgrace to a civilized nation. I don't say that women are degraded in point of fact, but I only say that the theory of the law degrades them almost to the level of the slaves."

It is important that the women who engage in this work should be actuated by the highest motives. They should remember that although they are contending 121 for the same principle as did the men of 1776, the war is to be waged in a different spirit. They are not fighting enemies with deadly weapons, but error, with reason. The victory is not to be won by physical force, but by the force of good judicious, logical arguments. Women should plead this cause as a disinterested party, not as people soured by bitter experience. The war should be carried on as was the war with slavery, earnestly and unceasingly, but with a true christian spirit; not from selfish motives, but from a sense of justice and right; not because we consider women better than men, but because they hope

both sexes will be improved; and that God, who is the author of whatever difference there is, is fully competent to carry out this designs; and that nature and common sense will enable women, no less than men, to fulfill their destiny. While women will not and should not acknowledge men as authority, as to their sphere, they will be as true to nature's impulses, and as well understand her designs, as men can do for them. Let us make men respect our opinions and demands by the wisdom and reasonableness we manifest in our daily walks, and by our womanly characteristics. Let us avoid the bitter denunciation which will cause a breach in our household. Let us teach our boys that it is only by leaving women untrammelled by special laws, that God's wisdom in creating us, "male and female," can be fully manifested; and above all, let us teach them to regard as sacred the rights of every human being, and the victory will soon be ours. [Applause.]

It was announced that the Hall of the House of Representatives was tendered the Convention for the evening meeting. It having been determined to use the Opera House this evening, a committee, consisting of Mrs. Cole, Miss Bates and Miss Rice, was appointed to wait on the Legislature and ask the use of the Hall for to-morrow.

Mrs. Cutler followed in a few remarks, claiming that the cause has now reached that sublime position when we can afford to say: "Grant us this suffrage, so graciously, without mixing us up in any of your political intrigues, that we shall feel you welcome us as sincerely to cooperation in the government as you do in the family." (Applause.)

Mr. Belleville moved the appointment of a committee of three, to visit the railroad officials of the various railroads centering here, and return passes free. Motion carried. The President appointed Mrs. Janney, Mrs. Steelman and Mrs. Belcher.

The resolution proposing an amendment to the Constution of the Stat was taken up and unanimously adopted.

On motion, the President was instructed to present the resolution as adopted to the Legislature.

Recess till seven o'clock.

EVENING SESSION.

A large audience assembled in the evening, notwithstanding an admission fee of 25 cents was charged at the door.

The chair announced the following committee to confer with the committee of the Legislature on the question of the suffrage: Dr. Coulter, Mrs. Longley, of Cincinnati, Mrs. Clark, of Cleveland, Mrs. Cole, of Sidney, Mrs. Dickson, of Lorain Co., Mrs. Janney, of Columbus, Mr Belleville, of Dayton. Dr. Coulter having declined, the name of Mrs. Cutler was, on motion, substituted.

Mrs. R. Bates was introduced, and made an address which was well received.

She was followed by Mrs. M. M. Cole, of Sidney, who spoke on the theme—"What will she do with it."

Not till the ballot is in her hand do you know what she will do with it. We do not wonder this question is asked, albeit this is the nineteenth century, and the grandest century of all time. Not more than women were men endowed with unerring judgment, incorruptible integrity, and large wisdom. From the same maternal fountain we drew life, from the same books we learned the alphabet; through life's journey we go, and the joys and sorrows of life touch us nearly alike, all through the first years of our lives. What separates us and opens up ways to the young man and hedges up the way to the young woman? You, with whom I am pleading for my sex, can answer that question. She must grasp the ballot—the one and only symbol of equality.

The same question was asked in regard to our brother. Abraham Lincoln sent back the answer: "Do what is right, and God will take care of the consequences." If freedom is the birthright of the slave, as it is yours and mine, give him what belongs to him, and leave the result with him who sees the end from the beginning. There was trust in God and trust in humanity, and the history of the black man to-day is verifying that trust. Are not educated, Christian women fitter to possess the rights and immunities of citizenship than the poor African, whose knowledge is mainly confined to the fields, whose religion is mostly a blind, instinctive reverence for something incomprehensible? Then, I say, upon sex you rest the claim to the elective franchise, and it matters not how ignorant and vicious a human being is, if he is only a man.

When the shackles of the slave were struck off, the world said, "my work is done." But, ah, the work is not done. Finish the work so gloriously begun, and let a man stand forth a man as God made him—free. Not alone are the colored men shut out from where they would go in. The black man is a good many steps ahead of us. The women part company with the only respectable company they have had, and go back to the criminals, lunatics and idiots. (Laughter.) Even we cannot go back any further, unless nature manufactures something lower than an idiot. (Laughter.)

In the last few years work has multiplied for men, while women have multiplied for work. Ministers, lawyers and doctors have multiplied to an alarming extent. (Laughter.) It would seem that there is a place for every sort of a man, whether one of nature's master-pieces or one of nature's blunders.

The mere lad plans his life-work, and knows he will be successful, if strength and reason remain with him. He knows society will not throw obstructions in his way. There is no grander sight in the world than a brave, earnest boy making wise and thorough preparation for the future. Learn a trade, go into a counting-house, study a profession, be a scientific farmer, do anything you can do well, says the sagacious father, only don't part your hair in the middle or carry a poodle. (Laughter.) Well, what of the sister? Her hair is parted in the middle, and ten to one she carries a poodle. (Renewed laughter.)

Why is idleness more intolerable in a boy than in a girl? The saloon, with its decanters and gambling tables, may not allure her, but other other places and amusements have their temptations for her. Society is to blame for its usefulness and never-worked daughters; they have not received an equal chance in the field of labor. Not a prominent woman in this movement but has felt the lash of scorn and ridicule, not because she expects to reap wealth or personal aggrandisement from it, but simply because she advocates a more extended field of labor for women.

She would say to women, in the language of Cromwell, slightly altered:—"Trust in God and keep the ballot in your eye."

What will she do with it? She will do nothing wrong. She can be trusted with the ballot, and trusted to answer the question in a practical way.

Mrs. Cole's speech well received, and elicited frequent demonstrations of applause. After a few remarks by Mrs. Cutler, the Convention adjourned to ten o'clock A.M., Friday.

SECOND DAY.

The Convention met an Naughton Hall at 10 A.M., Friday, February 11th, and was called to order by Mrs. Dr. Cutler. The hall was crowded with a large and highly intelligent audience of ladies and gentlemen. The session was opened with prayer by Rev. Mr. Rexford, of the Universalist church, Columbus.

The President read a communication from the Senate, tendering the use of the Senate chamber to the Convention for the afternoon and evening session, and congratulated the Convention on the courtesy extended to it and the Senate on the advanced views which the proceeding evinced.

The proceedings of the meeting on Thursday were read and approved.

Mrs. Cutler, from Committee to confer with the Legislature in reference to Woman Suffrage, reported that the petitions and resolutions had been left with the proper committee, but not till after the adjournment of the two Houses.

Mr. G. T. Stewart, of Norwalk, Chairman of Committee on Resolutions, reported the following:

Resolved, That it is essential to the true progress of nations, the development of civilization, and the triumph of christianity that woman shall be regarded not as a separate and subordinate element, but as an equal and integral part with man in all the great frame-work of Church, State and Society.

Resolved, That the rights of woman and the rights of man are one and inseparable; that they are founded in a common humanity; that to degrade woman is to degrade man, to honor woman is to dignify man; and that it is the duty of every patriot, philanthropists and christian to aid in the enfranchisement, education and elevation of woman equality with man to the highest sphere of moral, social and civil advancement.

Resolved, That the reform movement in favor of woman has for its basis the broad principles of nature and reason, of truth and justice, and has for its practical aim the equality of woman with man before the law and in society.

First. In all the advantages of education, art and science.

Second. In the pursuit of all professions and employments for which she is qualified.

Third. In receiving compensation for her labor according to the just standard of its actual value.

Fourth. In the guardianship, nature and education of her children.

Fifth. In the acquisition, enjoyment and control of property.

123

Sixth. In the exercise of the right of suffrage.

Seventh. In all civil rights, immunities and privileges.

Resolved, That we respectfully ask the General Assembly of our State to so revise and amend its Legislation as to abolish and prohibit all distinctions on account of sex in the privileges of the Ohio University, of the proposed Ohio Agricultural College, and of all the literary, scientific and educational institutions incorporated under the laws of the State; in the compensation of teachers employed in

the public schools, and of all employees of the State, municipal and public authorities; in the laws of property, guardianship, settlement of estates, and in all laws defining and enforcing the rights and privileges of citizenship and of person.

The report was received. The first resolution was read and adopted without discussion. The second resolution having been read for discussion, Mrs. Lucy Stone came forward and was greeted with loud applause, and spoke as follows:

LUCY STONE'S SPEECH.

Woman has been slowly learning what the language of the resolution asserts, that the rights of men and women are the same. They are the same, because men and women are human beings, having a common origin and a common destiny. Every right which inheres in one human being must inhere in all. The human right to life, liberty and the pursuit of happiness implies the right to protect life, liberty and the pursuit of happiness. This is secured to men, but it had never been known that it belongs to women in the same way. But slowly woman has been winning her way up through the centuries until she has gained everything but the last stronghold, the last lever of power, which is the ballots; and we are here to-day in this Convention to help forward the claim of the woman towards this end. A fortnight ago this Convention had not been announced, and here is gathered this large audience, and a larger one gathered last night. After the announcement of the Convention, the women said, "Let us carry up a petition to the Legislature asking for the suffrage, that they may know how much we care about this," and in ten days nearly two thousands names were secured to a petition which was this morning presented to your Legislature. Some persons who are on the edge of granting the suffrage to woman, wonder whether it will be best; and yet if you will only consider, every single thing that has been gained for woman has been found best. It is not more than three or four hundred years ago when it was as unheard of for woman to write a book as it is now to take part in government. Literary women were called "blue stockings," and laughed at, and they generally hid themselves behind assumed names. But women's books grew in popular esteem until now, and to-day the book that has a circulation larger than any other is "Uncle Tom's Cabin," written by Harriet Beecher Stowe. The world said, if women write books they will neglect their families and scold their husbands; but they wrote books, and the world is a great deal better for it. Men have written cleaner books since women entered the field of literature, and the gain is positive.

WOMAN'S EMPLOYMENT.

In the world of woman's work there was a time when women had only three occupations. She might be a housekeeper, that was always honorable and useful, but she never had any pay except the use of one-third of the estate when the husband was dead; she might be a seamstress, always poorly paid, or she might be a teacher, always under paid. When I was a little girl, looking out into life, my brothers, who were older, were always saying, when they were men they were going to do so and so. I remember when one of them said he was going to college, I raised up and said, when I was big enough I was going to college. They looked down upon me as a little green thing, and I suppose I was, for I was only seven years old. I thought if my brother was going to college I wanted to go; but they said: "Women did not go to college." Women were not allowed to go to college; if they went to school and studied arithmetic as far as the rule of three that was enough for them. A wall of granite, reaching up to the heavens, shut women up to these three occupations. In the soul of ten thousand thousand women there was that sad unrest of every human being thwarted of its natural uses. That discontent found expression in many ways, but it burst upon us in one huge thunderbolt when the anti-slavery question took shape.

WOMEN AS PUBLIC SPEAKERS.

There came up from Quaker families three women who said, "let us go out and speak in behalf of the slave." They came to an audience like this, and the world howled upon those women as if they had been asking the world to commit arson and murder, and every other vile thing. The church and press were against them, and more than all, the scorn of even their own sex; but they were earnest Quaker women, with an undying faith that all true things succeed, and they held their way. To-day more than thirty years have passed, and there is not an audience in christendom that does not gather to listen to the voice of a woman as readily as to the voice of a man. In this country there is no person who addresses so large an audience and receives so large pay as Anna Dickinson, and the world is the better for it. Everybody knows that this 124 public speaking of women, which was once howled down, is all very proper. At first they said, how will it look? I once heard a man draw a picture of a woman as he thought she would appear on the platform, her face red, the veins of her throat swollen, and her fists vibrating in the air, the true picture of a stump speaker of a man who looked that way. [Laughter.] He thought women would do just the same way; but the women came, and they did their speaking as women, and everybody found it was very well, and that field was won.

WOMEN AS PHYSICIANS.

When women asked to be doctors they were hooted down just as the women speakers had been, and men were not ashamed to stigmatize them in the papers as "she doctors." But the first women physicians were women of large culture and great purpose, and were not cowards; they held on, and proved that they could be physicians. Mrs. Fowler, a neighbor of mine, in New Jersey, clears fifteen thousand dollars a year as a doctor. [Voice, "Good."] Yes, good; it is a capital thing, and she earns it. She goes into a family where a mother's child is sick, and her sympathy is as good as medicine; so that field is won, and the world is the better for it.

WOMEN IN BUSINESS.

Then in business, women worked at the needle, and were so poorly paid that Henry Ward Beecher said the woman sews with only the needle between her and hell. She laid down the needle and went to other kinds of work. Women have gone into shops and proved themselves competent to manage machinery. One-half the retail stores in the North are occupied by women as clerks or owners. You can hardly go into a store to ask for pins or tape but you will find a woman to wait on you—sometimes a man six feet high, who ought to be building railroads or planting States. [Laughter.] Stores are owned and successfully managed by women. Yesterday I saw in the papers that a board of brokers has been established by women in New York. Not only is it not hooted at, but the papers take it up and crow over the fact that women are undertaking business enterprises. Mrs. Myra Bradwell, of Chicago, has been admitted as a lawyer, but is not permitted to practice because it has been decided in that State that a woman cannot make a contract; neither can a lunatic or a fool. [Laughter.] She has appealed to the Supreme Court of the United States, and we shall soon see whether women are entitled to be lawyers.

Women have done all these things and have not ceased to be womanly. Many years ago, when the question was raised. Margaret Fuller said: "Let woman do anything, if she can do it well; if she can do it, let her be an artist or a sea captain," not dreaming that a woman ever would be a sea captain. Yet, a few years ago, when a ship from New York was making a voyage around Cape Horn, the captain fell ill and died. His wife took command of the ship, and brought it safely through to San Francisco, and, discharging the cargo, brought it back to New York. Twenty years ago, a woman in Massachusetts, who was an artist, made so by God, who makes no mistakes, feeling the instinct and the power that was in her, and having no opening thought if she could only show what she could do, should find the door open to her work. She made a bust of Robert Rantoul, a distinguished democrat and citizen. She wrought it out in a wonderful way, and when it was done she put it in a store of the village, hoping some one would see it and give her employment, for she was poor. Everybody looked on it with admiration. Bye-and-bye came along a farmer. He was a good fellow, but did not know a great

deal; but he knew Robert Rantoul, and immediately knew who it was, and in delight he pulled out the bust, turned it around and patted it, and asked who made it. The shop keeper said, a certain young lady. He took off his hat, held it down, and said: "O my! don't she know e'en most as much as some men?" [Applause and laughter.] Since that day the pencil has been as free to women as to men. Harriet Hosmer has more orders for work than she can fill. Ladies, if you have a daughter with a taste in the direction of art, remember that when God gave her that direction he knew what he was about and made no mistake; and that if she has to earn her living, by one single job she may make twenty thousand dollars, whereas at other kinds of work she would not get twenty cents. Encourage your daughters then to know that every human right is their right. These plain facts of women achieving success are worth ten thousand times more than all the speeches we ever make. What the world needs is to have faith in woman's capacity to do, and when she has done a thing, she is through. Never again will the question be raised whether a woman shall speak on a public platform, or whether women may be doctors or merchants. Never again will the question be raised whether they can be machinists. They are telegraph operators; they are architects; they are artists; they are in all the field of industry; and they have made their way up to the very last thing—the ballot.

People used to say, "take your rights." 125 We took them and we proved that we could do what we undertook, and the world is the better for our having done it.

THE RIGHT OF SUFFRAGE.

The last point is the suffrage. That we can't take gentlemen, because you hold the key that keeps us out. We have taken other things, and this we would take very quick if we could get it. Now, gentlemen, say to us, "If you will only ask us we will give it to you." You didn't wait for the negroes to ask you; you gave it to them. You didn't wait for the rebels to ask; you gave them the suffrage back. And now in Ohio the women, and the fools, and the lunatics, and the villains who don't get pardoned when they come out of the prison, are put together politically. Every man's wife is classed with the fool of the town politically. Every man's wife and the raving maniac are on a political equality. Men say, if we ask to be let out they will let us out. Now, gentlemen, are you not ashamed of that? Of course the gentlemen who come here don't say that; all men who come to such Conventions as this are going to vote for it when they get a chance. [Laughter and applause.] In Rhode Island, two years ago, a thousand women asked for suffrage in that State, and the Legislature took it as a huge joke. They said there are ten thousand women in the State, and only one thousand ask for suffrage. After chuckling over it a little while, they said the petition might be referred to the Committee on Burying Grounds. Their children are going to be ashamed of that some day. Last year a larger number petitioned, and they said, "Let the women be heard for themselves." I went there and made the

best plea I could, and if it had devolved upon the chairman of the Suffrage Committee, I am sure we should have had it; but some members who would not come in to hear made a report that the petitioners have leave to withdraw. Last week they drew up a larger petition, and Mrs. Livermore went down, and we are willing to hear the report. They are finding out that, like the widow who importuned the unjust judge, the women will continue coming till they weary them. Here in your State a large number have come year by year, and now present a petition to your Legislature which, just now, by the passage of the Fifteenth Amendment, has secured suffrage for every man. He may be white or black, or yellow, African, Irishman or German—every citizen who is a man is a voter. Are the women who pay taxes, the women who obey the laws, women who are fined, imprisoned, taxed and hung, fit to have no voice in the tax we pay or in the size of the rope that chokes us?

It seems to me that men owe it to their own manhood and honor that they shall see to it, that the women who walks at their side; the little girl who lays her hand trustingly in her father's, and looks to him for protection—that they be taken away from the companionship of the vilest men. But every man ought to ask his mother's forgiveness, that he did not long ago take her out of that category, and make her his equal.

The Methodist church, the largest church in this country, has had a great question, as to whether lay delegates should have a vote. The women were allowed to vote, and they did vote. I know women who were too ill to be out of their houses, and had not been out for months, who were taken in carriages to vote. The sun has shone as bright, and fruit has grown just the same as before.

Now, since we have won our way up to everything else, and taken our rights, why should you not trust us here? In all other things we have proved we are just as womanly, just as good wives, just as good mothers; and remember that the women who are asking for suffrage are not the women who give their children to Irish servants; they are not the women who are dolls, who sit and nurse their waterfalls, and have nothing else to do. [Applause.] They are earnest women, who take their share of the burden of life and do it well. These are the women who will help you to make good laws and choose good men bye-and-bye. Since we have done just as well in every newly added sphere, when this is achieved it will be the same; and in the language of your resolution, when you have learned that human rights are the same for men and women, you will find that the questions agitating humanity are just as great-aye, greater, because wider. All the States are agitating it. Congress will take it up; and, ladies, we are going to vote. [Laughter.] I wonder you gentlemen do not know it, and look out that you are on the winning side. "Governments derive their just powers from the consent of the governed." Women are governed, and by a self-evident truth they are bound to give their consent; and, as Lowell says so beautifully: "Get but a truth once uttered, and it's like A star new-

born that drops into its place, And which once moving in its placid round, Not all the tumults of the earth shall shake."

So this great truth is uttered. God's own eye is watching over it, and its light can never be taken from us. Just as sure as the buds of spring burst into greenness and beauty in the summer, so sure will this truth clothe this earth with greater beauty. The influence of men and women was never meant to be separated. As in the homes, so in the government, the best men and women will help each other up to higher and nobler deeds. The men must be decent men that they vote for. John Morrissey will not be elected when women are voters. [Applause.] Drunkards will not be elected when women are voters. [Applause.] Profligates will not be elected when women vote; and, as Chief Justice Chase said to me, "I see no end to the good that will come by woman suffrage, both on the electors and the elected. Women themselves will be nobler. The elections will be decent when she shares in them. A constituency of women must modify the character of the men to be chosen." "So," he said, "I see no end to the good;" and repeating the language of the Chief Justice, "I see no end to the good," either. [Loud applause.]

Mrs. Graham, of Cincinnati, related an incident of a lady in that city, whose husband, a druggist, went to war. This lady carried on the business of her husband in his absence, and by strict attention and study became an excellent druggist, so that many people now prefer that she should put up their prescriptions for them instead of her husband.

Mrs. Stewart related the following: An old gentleman near Athens had been bed ridden for twenty years. In the long ago, he and his wife married and bought a little farm. A large family grew up around them, and the husband becoming helpless, the wife carried on the farm, managed the family, raised the children, took care of the old man—who, in his helpless condition, was very peevish, fretful and domineering. When election day came, some of the good friends at Athens would come around with a wagon and take father William out to vote. And when tax paying time came around old mother Wilson would go on foot to pay her taxes. [Laughter.] Finally, the old gentleman died, and willed the property, which she had richly earned, to her as long as she remained widow. This was only one instance in a great many of our unjust legislation.

Mrs. Stewart then spoke in a very feeling manner in reference to fallen women. In the course of her remarks on this subject, she related the following, which seemed to touch all hearts: "I was talking with a lady a few days ago who is engaged in a very pious work. She told me she was sometime since engaged in that work in this city—visiting the poor outcasts, talking and praying with them, distributing tracts and doing what she could to reform them. After visiting several houses in a certain street, all of the same character, she entered another, where she met a woman of elegant and intelligent appearance. After the visitor had talked awhile to his woman, she broke out in the

following language: 'O, Anna, don't! How can you? I am miserable! I am lost! It reminds me of my mother, to see a good decent mother once more. A, my mother!' And, she said the lady, the tears streamed down that woman's face. Then she told her sad story. Said she: 'I was raised in affluence, and was taught that I need not work; that it was disreputable to work. At length I became acquainted with a young gentleman whom I loved, and married him against my parents' will, and was disinherited. We lived happily a few years, but having no idea of economy, of course we did not get ahead well, and had nothing laid up for a rainy day. At length my husband died, and I was left penniless, with no friends in the world. What could I do? A wealthy gentleman of this city offered to protect me, and to-day I am protected, God knows how miserable I am though, and you remind me once more of my home, my innocent home, and my mother; Oh, my mother!' Who knows, continued the speaker, the sorrows of these poor down trodden people, who have been crowded out of their legitimate spheres by men occupying them! Go into your stores and see the men employed as clerks; go into your business places of all kinds, and see how men are employed, to the exclusion of women, and then go into these by-places and learn the results. But we are told, if women have the ballot these poor down trodden women will vote, too. In God's name, why not just as well as the men who support them?" [Applause].

After a few further remarks by this speaker, the Convention adjourned till two 'o'clock P.M.

AFTERNOON SESSION.

Convention met at 2 P.M in the Senate Chamber, and was called to order by the President. The audience was very large, many persons of both sexes being compelled to stand during the whole of the afternoon session.

[A letter from Colorado was read, stating that a bill giving suffrage to women, would probably pass the House in that Territory, but that it was feared it would be defeated in the Council by one vote.]

The third resolution, as reported at the forenoon session, was read: Mrs. Lucy Stone spoke to the resolution at considerable length. She dwelt upon the unjustness of the old laws in regard to the unequal division of the property in case of the husband's death,&c. More recent laws had made this better for the women, and yet the progress made in this had made the woman none the less womanly. The deduction is, that if woman are made equal before the law with men, that the ends of justice will be subserved and women made 127 all the better. A few years ago the democratic party struck out the property distinction, and poor men voted with the democratic party out of pure

gratitude. Here was a great power coming in women's votes. Political sagacity should indicate a proper course.

Mrs. Stewart said, she arose only to speak for a gentleman, who suggested that Mrs. Stone should be taken up for assigning so low a motive for action as to women suffrage. She objected to putting the votes in market. She was afraid she would be worsted in entering the lists against Mrs. Stone, but she must say this. Still she would get a little on Mrs. Stone's ground when she said, that women from this time forward would mark their men. Said she: "Give us a chance, and we will raise the standard of politics. We will have good and pure men as candidates for office."

Mrs. Stone, replied, that she would be ashamed of any man who could offer to bid. for women's votes, but the women would be a very large balance of power, and it was to either party's interest to make friends with this new power that is coming forward—the fifteen millions of voters, that are to be. She only spoke of it as a matter of political sagacity in the political parties, that they be on the side of justice.

Mrs. Cole said, she could not agree with her friend, Mrs. Stewart, that women would always do right, any more than men would do right in politics. We were all human. She did not suppose politics would be pure when women voted. Said she: "While I know many of the laws are unjust, I have never felt their pressure directly. Many of us are happily married, and our husbands stand between us and trouble, and therefore we do not feel as the men who have had the battle of life to fight alone."

Mrs. Stone asked Mrs. Cole if she had never felt the humiliation of being classed in her State with fools and idiots.

Mrs. Cole replied that she had, but that when the ballot was given her she expected to vote with felons and fools.

Mrs. Stone replied, that then she would have the privilege of voting with whom she passed. Now she was classed with felons and fools whether she would or not.

Mr. Cole said quickly, she agreed with Mrs. Stone as to the present, but that she was not sure as to what company she would get into hereafter.

The Vice President, Mrs. Longley, taking the chair, Mrs. CUTLER addressed the Convention, dwelling particularly upon the subject of the education of females.

She remarked, that fifty years ago the idea that women should have any aspirations for science was deemed simply ridiculous. Women were not stinted now as they had been. The rough ways had

been made smooth. Having taken the forward steps in education, it now remains to be seen whether men will take women on their arms a little farther and bestow the ballot.

Lucy Stone says this is coming. Aye, it is very near. And those who first take action will be proud of having done so. Women were admitted to high schools and colleges, and they should be to universities. Michigan had thrown open her University to women, and others would do the same.

Miss Rice, of Yellow Springs, was introduced as Professor of Antioch College. She wished to say first, that she was not a Professor in Antioch College, and in the next place, that she supposed, if she had been a man she would have been.

In speaking of the proposed Agricultural College, she said the bill proposed that it be a white male college. She did not want such a bill passed, and hoped there would be no more such unjust legislation. She would have the Ohio Agricultural College open to women as well as to men, as is the case with the Kansas Agricultural College. She wanted the ballot for the benefits it would bring, though, as far as she was herself concerned, she would not turn her hand for the ballot. Some person informed her that she was in error in reference to the provisions of the Agricultural College bill, and a copy being handed her, she read the clause relating to the admission "of all persons over fourteen years of age."

Mrs. Cole feared that men would construe "*persons*" to mean males. She was in favor of having the words "irrespective of sex" added.

Mrs. Stone remarked that she had left New England twenty-five years ago, as she could not there be admitted to college, and came to Oberlin, where ladies and negroes were admitted and offered equal advantages with others.

Mrs. Brown, of Athens, said she had been in the habit of paying a large amount annually to support the Ohio University at Athens, yet not one of her daughters could receive a lesson in the institution. She had been here in this Senate Chamber and in the Hall of the House, when bills were pending, which were intended expressly to injure her property, and she had succeeded in defeating them; and, said she, "I intend to fight against these unjust laws, denying the admission of females to the colleges, if it takes all summer; yes, and all the winter of my life." (Laughter and applause.)

After further remarks by Mrs. Lucy Stone, the Convention adjourned until seven o'clock P.M.

EVENING SESSION. X The Meeting in the Hall of Representatives.

It was a grand occasion

A large assembly, unable to find standing room in the Senate Chamber, gathered in the House of Representatives.—Mrs. Stewart president, and Mrs. Cutler spoke at length on the leading questions involved in the movement.

She thought we were deficient in reverence for womanhood and motherhood. It is a deep principle in our nature that ought to be cultivated and drawn out, and could be made powerful for good.—All reform should be in harmony with nature, which made man and woman equal. We should elevate—should level up instead of keeping down.

She believed that the time was not distant, when through the length and breadth of the land, fathers and sons, mothers and daughters, will all stand on the same political level. If her brethren and sisters could rise to the true grandeur of this idea, they would not hesitate to take the step. In Merlin's castle there were four zones. In the first, beasts were slaying men; in the second, men were slaying beasts; in the third, were warriors, perfect men; in the fourth, were men with wings beginning to grow, with angel purpose manifesting itself in angelic form. So we may regard society as having four zones. You have passed beyond the limits of warriors, perfect men, and are entering that glorious condition where angel wings begin to grow, and where there will be no longer a determination to level down and not level up; and she looked forward to see her country, with all the disabilities of every human soul taken away, and with all its vast resources used for all its children.

She remembered the song learned in childhood: "Columbia, Columbia, in glory arise, The queen of the world, the child of the skies." [Applause.]

After some remarks by Dr. Coulter and Mrs. Stewart, the meeting adjourned.

X Meeting in the Senate Chamber.

The Convention was called to order by the President at 7½ P.M. As previously stated, the hundreds who could not gain admission to the Senate Chamber, repaired to the Hall of the House of Representatives, and in response to the frequent demands, the President and others went thither to address them, Mrs. M. M. Cole presiding during Mrs. Cutler's absence.

Miss Victor, of Sandusky, read a well written address.

Mrs. Lucy Stone was again introduced.

REMARKS OF MRS. LUCY STONE.

She said, when she saw the crowded audience before her, and knew that in the other hall there was a crowd as large, listening to addresses on the great subject they had met to consider, she could not but think that men would agree with them, that what they demanded was right, and ought to be, and *will* be done.

The argument was sometimes offered by men that women are not competent to vote. If the women whom those men have chosen for their wives are fools, the argument was as much against the wisdom of these men in making such a choice, as it was against woman's competency. (Laughter.)

She then drew the following PICTURE OF MEN AT THE POOLS, which excited considerable merriment.

Said she: "I go to the polls twice every year. I go to look at my superiors voting, and to keep my indignation warm. I see all sorts of men there; those who are drunk and those who are sober. At one election, I saw a man go with his ticket to a republican to get him to read it for him, then taking it to a democrat, he got him to read it, and afterwards brought it to me to read it for him, and then feeling sure that it was all right, he went and voted it. That man was my *superior*! —(Laughter.) I have seen men who were—should I say buying votes?—I will say getting votes, securing votes. When one of these candidates for office sees a man whose vote he wishes to secure, he approaches him in an amiable and friendly manner, and with a most delicious face, says: "Good morning. How do you do? How is your wife? (Laughter.) How are your children? I hope they have got over the small-pox or measles?" or whatever they had. (Renewed laughter.) All these inquiries are made, seemingly, with the greatest anxiety and sympathy, and the poor fellow feels that he never was spoken to so kindly by such a gentleman, (and he will not be again till next election—but he does not know it). (Laughter.) Then he puts a ticket in the hands of the man, and putting his arm around him, walks with him to the polls, talking very pleasantly all the way. The poor fellow puts in the ticket, though perhaps he did not mean to vote that way; but how could he help it, when he was so kindly treated! (Renewed laughter.) The speaker continued at some length, answering the objections usually urged against woman suffrage. Miss Rice followed in a few remarks. Mrs. Clark, of Cleveland, read a lengthy address.

The meeting in the House having closed, Mrs. Cutler returned, and again addressed the audience here, in a brief, animated speech.

Mrs. Cole was then introduced, and made a spirited closing address.

Resolutions of thanks to the Legislature, the citizens of Columbus, and Reporters, were adopted. The audience then rose and joined in singing the doxology, when the Convention adjourned *sine die*.

129

PROCEEDINGS OF THE FAIRFIELD COUNTYCHRISTIAN CONVENTION.- FIRST DAY.

The Fairfield County Christian Convention met pursuant to a call in the Presbyterian church, Lancaster, Ohio, Tuesday evening, February 8th, 1870. Rev. J. B. Osborne, of Columbus, was chosen Chairman, and Rev. L. Hall, of Logan, Secretary. On taking the chair, the President made a short spirited address, after which Dr. Kinsman, of Lancaster, delivered an address of welcome.

The evening session was occupied in hearing reports from pastors, of the religious condition of their fields.

SECOND DAY.Wednesday, February 9, 1870.- FORENOON SESSION.

The Convention met at 9 A. M. After half an hour spent in devotional exercises, the first question was taken up: *What are the great hinderances to the progress of Christ's kingdom in our midst, and how may they be overcome?*

Opened by Rev. H. Willard, Pastor German Reform church of Lancaster. Among other things the speaker said: I think the great hinderances grow out of creed on the one hand, and practice on the other. In religion there are two elements; as there are two agencies that work conversion—the Son and the spirit—so there is creed and practice. We may judge a creed by the practice. Practice is the index to the faith of the heart. One of the first difficulties is in our faith. We lack a firm conviction. While as christians we believe all God's truth, it is only in a general way and becomes purely theoretic. It is only when God's word becomes in us a living word that it will produce faith. We run for a burning house at the cry of fire, *fire*, FIRE, but are comparatively indifferent at the burning of souls set on fire of hell, yet God's word declares sinners are now under this condemnation. The cry comes to us from a starving Ireland, and we rush out with bread in our hands, but starving sinners are all around us by the million, and we hear their cry unmoved. We should preach a fuller

consecration. We should consecrate the very earth to God. * * There are combinations in wickedness—so there should be combinations in goodness. * * *

The speaker was followed by five minute speeches.

Rev. Snodgrass, of Lancaster, thought we needed to be impressed not only that we should work, but work *now*. Some people work in prospect and in the future, but we must work *here* and *now*.

Rev. Hoisington, of Circleville, thought practical unbelief the great hinderance. The question is, Did Christ die? Not is it a fact; but do we *feel* it a fact? It must become to us a fact, and then we must show that it is such by all the little things of life as well as by the greater things.

Rev. Taft, of Columbus, said: The question is, what are the *great* hinderances? I think they are found in this: we want to feel that we have a common heritage of loyalty—not loyalty to sect, but loyalty to God. This is what I understand by standing up for Jesus. We want to get rid of the idea that religion is a Sunday something. This enveloping it in mysterious halo makes talking religion hard work. We want it brought down; we want to talk it as we talk commerce. We must cultivate familiarity with this subject. Away with the idea that there can be no revival without unusual excitement. All there is in revival is to make religion a common theme, and then live right, and there will be revival whether Mr. Hammond is there or not.

Brother Outkalt, of Lancaster, referring to the fact, that in a certain place Christ could do no mighty works because of their unbelief, said: In regard to Christ's kingdom, we are too apt to look outside of the church for hinderances. Christ does not use the world to carry on his work, but the church. The great hinderances are within the church, not without.

Other speakers followed, consuming the time allotted to this topic.

AFTERNOON SESSION.

After the usual devotional exercises, the second question was discussed, viz.: *How can the unity of Christ's followers be better manifested to the world?*

130

Opened by Rev. Scott, of Lancaster. The speaker commenced by saying: We live in an age of great theories, and there must be great action. The church must be courageous. In regard to unity, I would ask what is the present condition of the church? * * I claim we have invisible unity without the visible; we have this in one Hope, one Faith, one Baptism, and one Lord. Does this fulfill the idea

of Christ's prayer when he prayed that they might be one? I claim this idea of Christ contemplates both visible and invisible unity. If we have unity at all it must be manifested to the world, or it is no unity. * * What divides the church? I say first, difference of church government and discipline. These differences should not exist. They produce rivalry between sects, and, because of this, no sect has a perfected government. An offended ejected from one sect finds but little trouble in getting into another, and the various sects are intimidated from administering discipline. This division into sects also interferes with family discipline and instruction. It also develops the idea that we have a right to do as we please, and that every man can set up for himself. What can be done to remedy this state of things? We can do something, and do it now. I say drop all sectarian names, and carry out common association and open communion. * * I regard the difference in sects to be about the difference between tweedle-dee and tweedle-dum. I for one am willing not to call myself an Episcopalian any more, and to sign a paper to that effect. Who will follow? [Laughter and cheers.]

Rev. Strassner, of the German Reform church, proposed that a union be expressed by an open approval of the Apostle's creed.

Brother Taft said he would answer the question proposed for discussion. First, love as brethren; second; show it. We should go out of our way a little as sects to get acquainted with each other. He did not believe the division into sects a disadvantage. The speaker here referred to Bishop Thompson's conversation with a boat pilot objected to the christian sects, enforcing his argument by saying, if there were many pilots on the boat, and one should say, here is the channel, and another there, the boat would certainly wreck. The Bishop turned the point by saying, if there were many pilots one might be an admirer of the high hills, another of the green lawn, another of the deep water, and be all agreed as to the boat's channel, and this fitly illustrated the difference of the sea. Said the speaker: So it is with us. With all due respect—I beg your pardon, Mr. Chairman—our Baptist brethren admire the deep water, the Episcopalians the high hills and everlasting rocks, our Presbyterian friends the level plain, and we Methodists, the rushing, foaming, roaring Niagara; but ask any one of these sects where is the channel, and they say, *there*

Rev. Osborne —Where the deepest water is, of course. [Laughter and cheers].

Rev. Spahr —I would express my sentiment thus: "Distinct as the billow, yet one as the sea." Speaker referred to the four parts of music. Harmony is not brought out of one, but out of all properly blended. He said: I believe in individuality. I, sir, don't believe in resolving myself into a great corporation. [Laughter.] I admit creeds in the hands of injudicious persons sometimes become dangerous things; but so to axes, and we would hardly cry out against the use of axes because a crazy man on our streets, with an ax in his hand, sought to kill every one he met. Neither is there any

good reason to cry out against creeds when properly used. Our creeds are not to pound each other over the head with. [Laughter.] Let us stick to our creeds, and let each other alone.

Rev. Hoisington said he had once the misfortune to be in a community where the churches attempted to force a mutual kiss, and the result was they came near biting each other. He advocated oneness in spirit and truth.

Brother Snodgrass, Hower and others spoke, and the time having arrived for another exercise, further discussion was postponed for the

QUESTION DRAWER.

Among the questions were the following: Question—What is the relation of temperance to the church? Will Brother Acton answer?

131

Rev. J. H. Acton —Temperance is not religion, but religious is temperance. A christian is a temperance man of necessity; his faith includes it. However we may apply the term temperance, it is included in christianity. If we restrict it to abstinence from all intoxicating drinks every man's better judgment must decide; but we incline to the opinion that he should not only touch not, taste not, handle not, but not about the thing at all.

Question—Does it retard the cause of Christ for the church member to indulge in the fashionable amusements, such as dancing, card playing, &c., and is it right to encourage amusements? Will Brother Hoisington answer?

Rev. Hoisington —We ought to discourage them. They certainly do retard the cause of Christ.

How can the church be made to feel its responsibility for teaching God's word?

Rev. McMillen —The pulpit is the great agency for teaching the church all these things, and it is doing it nobly in this age.

Other questions were asked, and answered by Bros. Spahr, Scott, Taft, Snodgrass, Loomis, Allen, and others.

EVENING SESSION.

The services were opened by Dr. Osborne, in the reading of the 28th chapter of Matthew, following it with a spirited address.

Rev. Spahr offered the following resolution, presenting his views of the subject of which it treats in an elaborate and forcible speech: *Resolved*, That it is as much a human right to read and study the Holy Scriptures unrestricted and unrestrained, as it to read and study God's Book of Nature; and that any power which would prevent the use of the Bible is not only an anti-christian power, but also a power opposed to the just and proper rights of man.

Rev. J. H. Acton offered to amend by inserting the words, "in our public schools or elsewhere," so that the resolution would read, "and that any power which would prevent the use of the Bible in our public schools or elsewhere, is," &c.

A most spirited discussion ensued.

Bro. Loomis proposed to pass the original resolution, and cover the amendment by another resolution, offering the following: *Resolved*, That the Bible, as the highest expression of moral obligation, is indispensable as a text book in the education of children and youth, and its use in our public schools is justified by the highest necessity, as an educator in those fundamental principles of human equality and human rights which lie at the basis of free government.

Speeches were made by McMillen, Taft, Acton, Allen, Loomis, Spahr, Hon. K. Ritter, of Lancaster, and others.

The original resolution, as amended, was then adopted by a unanimous vote of the Convention, with a single exception; Hon. K. Ritter voting nay.

Bro. Loomis' resolution was also passed by a unanimous vote.

The rest of the evening was spent in remarks upon christian experience, songs and prayer, and notwithstanding the excitement of debate, was characterized by a deep devotional feeling.

THIRD DAY.Thursday, February 10, 1870.- FORENOON SESSION.

After the usual devotional exercises, the third question was taken up, viz: *What are the best methods for organizing and developing the christian activity of the entire membership of the churches?*

Opened by Rev. *McMillan*, of Circleville. He thought those scriptural methods Christ constituted are the best. When Christ went away, He left apostles and teachers, who did greater works than He did. The spirit of the apostles is now among men. It was in Wesley, Duff and Howard. * * Evangelists are gifts of to-day. We have very many helps. They must be ascertained and put to use; they are all for the building up and the edifying of Christ's kingdom among men. Christ did not cease to give gifts when He left the earth. To-day there is more power in the church from this source than ever before, but we must look out men and bring them forward; we must look out women also, and bring them forward. * * The entire population of the principality of Wales is in the Sabbath school. Now, if we could affect this, what a power it would prove! * * But how shall we make use of the talent of the church? Of the men, we can make teachers—organize them into visiting committees, etc.—every man working up his own district. We can also employ 132 women's talent; they constitute, perhaps, three-fourths of our membership. They are sympathetic and tender, and are a most beautiful and touching ministry—a very precious stone. Let them have female prayer meetings, such as St. Paul found on the river Sagatos, and let these be properly organized by the pastor. * * The young men should also have their prayer meetings. In the East there are such organizations, with the view of directly aiding the pastor; these will do good. * * Our Methodist brethren have accomplished an immense amount in the past hundred years. Let them tell us something about organization.

Rev. Spahr thanked the speaker for his compliment, and said he thought we wanted concentration; as it is, we beat the air too much. We should organize, not as sects, but as christians. The speaker thought all could do something; and illustrated by the little boy who said he had helped to make the king's robe; when asked what he had done, he said he made the fire that heated the goose that pressed the seams. [Laughter.]

Many others took part, making the meeting quite spirited.

AFTERNOON SESSION.

Devotional exercises opened with Rev. Hower in the chair.

The fourth question was taken up, viz: *What shall be done to secure a more general attendance of the people upon public worship?*

Opened by Rev. J. H. Acton, of the M. E. church.

The speaker said: This question naturally suggests two thoughts—thoughts that should be of interest to every christian, and especially to every christian minister, and not the less so because they are somewhat painful: First, that with all our appliances, we are not reaching the masses with the gospel. The second is, that with the present condition of things, this will not be an easy matter. * * I believe the great difficulties in the way may all be traced to skepticism, distrust and carelessness. The skepticism of this country divides itself between two classes: those who are skeptical concerning the fact of religion, and those who are skeptical as to the forms of religious worship. * * We can reach the careless by intensifying our labor, organizing committees to visit them, etc. For the skeptical I do not believe simple argument will do. We can never argue infidelity out of the world, but we can grow it out. Like Aaron's rod, we can take possession by eating up all the other rods. * * Those who ignore the Bible idea of religion are largely represented in the foreign element coming to us. These are fresh from the battle-field of Europe, and make a class in this country largely on the increase. It is, moreover, a fact, that among these the idol of the Celestial Empire is now worshiped on this continent. * * I do not believe this class can be reached save through the power of the Holy Ghost. Without this, all our effort, especially in this direction, must become as sounding brass and in thinking cymbal. We want it dictating such preaching as St. Paul's on Mar's Hill. We want it speaking through a living experience, which shall have some individuality. The unbeliever judges christianity by a kind of average. It is taken at a wholesale. This is a false estimate. God never made twin souls, and there is no duplicate experience. Christianity is not a panorama. Christian individuality is the christian's side-arms for rushing into breaches and charging batteries. As it is, the church presents a surface too smooth and undisturbed. Every christian is too much like every other christian. The church needs experience in variety. * * How far we should introduce novelty into our services I do not know, but it is a fact that much of our present form goes round and round, leading many ministers into ruts of thought and feeling that wear out the patience of hearers, and their own mental machinery. * * I once heard a minister preach three times of Sabbath, and he only changed the text. I admit it is not an easy matter to have fresh matter in every sermon. Some people seem to think the minister has only to get up each Sabbath and say his piece. * * After all, I repeat, we will reach the masses only when we have the fulness of the Holy Ghost in all our efforts!

Bro. Loomis believed the church should be a recruiting station, and not a spiritual hospital. All means of grace are of 133 importance, and the christian will not regard the prayer meeting of little use.

Rev. Spahr thought we should ignore caste. Many people seem to think it a great accommodation to the church for them to be religious; and often the church acts in such a way as to leave the impression that a rich man's soul is worth the most.

Rev. L. Taft thought the children should be taken to church, and people should not make big dinners on Sabbath to keep domestic at home. One trouble is sloth on Sunday morning. Many people don't rise early enough to get to church.

Brother Scott thought we made too much of preaching. Men were made to trust to the head work and be indifferent to the heart. The speaker did not object to the routine of form; other things succeeded with routine, why not the church? He advocated abolishing pews and making less of preaching sermons. People get the idea that ministers are hired to be eloquent every Sunday. As an institution it should be abolished.

Brother Rising, of Lancaster, and others also participated in the discussion.

QUESTION DRAWER.

Many questions were asked different members of the Convention, a number of them considered by many as not pertinent to the occasion.

Brother Scott was asked if creeds did not act as a check upon the different sects, and thus promote the purity of all. He answered no.

Rev. B. Crook thought there was no objection to them, provided they were not used as the Chinese wall, to shut out and shut in.

We give but one other.

Dr. Osborne was asked: Should christian parents encourage dancing? He took the negative, and among other things declared that if any father should see a young man treating his daughter in his own private parlor precisely as she must be treated at dancing parties, according to the present custom, he would move him from the premises, without ceremony, and forever prohibit his return.

EVENING SESSION.

A large and enthusiastic meeting was held in the evening, over one thousand persons being in attendance.

The Convention was regarded by many present as one of the best yet held in the State. Lancaster will not soon forget it.

Editorial Miscellany.- The District Agricultural Convention,

Held recently at Urbana, was one of great importance. The practical suggestions elicited in the interesting discussions on the culture of corn, potatoes, small fruits, &c., will be read with interest by those engaged in agricultural pursuits. The report will also contain the able address of Mr. J H. Klippart, Secretary of the State Board of Agriculture, on the *present Tariff laws and their relation to agriculture and other kinds of industry*. Our report of it is mostly in type, and an edition will be issued immediately to supply the order from the Convention for 1,1000 copies and some hundreds that have since been ordered by others.

The report will be furnished at the rate of \$10 per hundred, or \$1.50 per dozen. Agricultural societies, or persons desiring copies, should order at once.

This valuable report will also appear in the *regular* issue of the Convention Reporter for April.

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The able report of the *Fairfield County Christian Convention* was furnished by Rev. J. H. Aoton.

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CONTENTS OF THIS NUMBER

Page.

PROCEEDINGS OF THE SOUTHERN OHIO CHRISTIAN CONVENTION 97

Address of Welcome—Response 98

Discussion of Topics —“The necessity of more earnest Christian effort.” 98

“What can be done to secure a general attendance of the people on public worship” 99

“How can our devotional meetings be made more interesting and profitable” 101

“What are the best methods for organizing and developing the Christian activity of the entire membership of the Church? 102

The Bible in our Public Schools 103

THE PICKAWAY COUNTY CHRISTIAN CONVENTION 105

OHIO DAIRYMEN'S ASSOCIATION 107

Sabbath Cheese making 107

FRANKLIN COUNTY SABBATH SCHOOL UNION CONVENTION 109

Topics Discussed —“How may the conversion of Sunday School scholars be secured?” 109

“The Bible in the Common Schools” 111

OHIO WOMAN SUFFRAGE CONVENTION 113

Address of Mrs. H. M. Tracey Cutler 114

Proposed Amendment to the State Constitution 119

Address of Mrs. M. V. Longley 119

Address of Mrs. M. M. Cole 121

Address of Mrs. Lucy Stone 123

Evening meetings in the Legislative Halls 128

THE FAIRFIELD COUNTY CHRISTIAN CONVENTION 129

Advertisers.

Randall, Aston & Co., Columbus, O. Books, Wall Paper, &c.

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135

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136

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